

The Baptist Record

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No feet, no hands — but Philip walks, feeds self

Philip Newberry's parents tell of pain, God's love

By Eric Miller

GLORIETA, N.M. (BP) — Some in the audience cried when Philip Newberry's parents gave their testimony here recently. Philip is the Southern Baptist missionary child who contracted meningitis and lost his hands and feet earlier this year.

Wearing artificial legs and feet, the 26-month-old boy walked across the stage during Foreign Missions Week here in early August. His parents, Jan and Randy Newberry, missionaries to Brazil from Gordon, Texas, gave testimonies during the Sunday morning worship service.

"We had a dream when Philip first had the amputations that he'd be able

to walk on the stage at Glorieta," Newberry said. "Well, he walked. Our next dream is that we'll be back in Brazil by Christmas."

When Philip was in intensive care at Medical College of Virginia in Richmond and his condition continued to deteriorate, "I looked at him lying there — nine I.V. pumps going at one time," Newberry said during an interview.

Catheters were in his stomach and chest, along with a respirator tube in his throat and a feeding tube in his nose. His heart was beating but not pumping blood. His kidneys had failed and his lungs weren't sending oxy-

gen into the blood. "The doctors said he wouldn't make it through the day," Newberry remembered.

"I looked down at him and I said, 'Lord, I am not willing for him to die. I really am not willing.'"

That Saturday before Easter, Newberry explained, "We prayed that if Philip was never going to have any kind of life, was going to be brain damaged and be a vegetable, then we prayed that the Lord would take him on home."

"I remember Jan praying, 'I love to hold him, but I can't hold him with all those tubes in him. But Lord, you can, and so you hold him for me right now. And I want you to let me hold him again.'"

The day before, Philip had cried, "Hurt!" and "Mamma," his mother told the Glorieta audience. But that day he was motionless and said nothing. The doctors' "expressions told us there was no hope for him. (It) would be his last day to live."

At least a thousand times during the next few weeks she asked, "What's happening, Lord?" Jan Newberry said. Why was God doing this? Weren't they doing the right thing by working in Brazil?

Then she looked around the hospital waiting room and noticed Southern Baptist Foreign Mission Board staff members, area Baptist church members, and others she had never met. "Again, I asked, 'Why do all these people care so much?' Then, I realized he (God) was making his love real to us through others."

That Easter, she had just a glimpse of what it cost God to give up Jesus, she said: "I cannot comprehend such love. I was not willing to let my son die for anyone or for any reason."

Philip began to show some progress Easter night.

However, the meningitis caused poor circulation in Philip's extremities, resulting in gangrene. This required amputation on April 29 of the left arm at the elbow, the right hand at the wrist and both legs just below the knee.

Many prayers have been answered, the Newberrys said. Although Philip had a stroke and the communications area of his brain was damaged and doctors were concerned he might not be able to talk, he can. At one time, doctors said he appeared to be deaf and blind, but he is not.

They also were concerned the meningitis might cause brain damage. If it had, Philip would be unable to walk with prostheses.

Physical therapists said they felt Philip would be able to walk with crutches, but the first day he tried to walk, he did so without crutches and has not needed them.

During Philip's recovery, his mother recalled, two doctors walked

"I love to hold him, but I can't hold him with all those tubes in him. But Lord, you can, and so you hold him for me right now. And I want you to let me hold him again."

into his room as his parents stood by. One doctor looked at Philip and said, "Well, it's just a miracle. I saw him when he was so sick and I just can't believe he's alive."

The other doctor said, "What do you expect when half the United States is praying for him?"

The Newberrys have received about 800 cards and letters.

Toys, 150 books and stuffed rabbits, dogs, teddy bears and Sesame Street animals arrived for Philip after his birthday on June 2. When a stuffed Mickey Mouse — bigger than Philip — arrived, Philip was afraid at first, but he soon made a new friend.

By holding things between his arms, Philip can feed himself, draw and color. "A U.S. doctor now is doing hand transplants," Newberry said. "In a few years, Philip may be getting foot transplants."

Philip, who was born in Brazil, will have a better testimony there than in the United States, Newberry said. A typical Brazilian family with a child in Philip's condition would "either put him out on the street to beg or just let him sit at home and not do anything."

But Philip will show people, "Well, I may not have hands and feet, but look what I can do," Newberry said. This, he added, will encourage handicapped Brazilians to seek a fulfilled life.

"God called us to Brazil, and he hasn't taken that call out of our hearts," Newberry told the Glorieta audience. When the Newberrys shared the gospel with Brazilians, they often were asked, "Why has no one told us this before?" Yet they "live in a country with a church on every corner and with a picture of Jesus and Mary in every place you go."

"We plan to go back, so you pray for us."

Eric Miller writes for the Foreign Mission Board.



Phil Newberry, 26 months, the Southern Baptist missionary child who contracted meningitis and lost his hands and feet, started walking on prostheses without using crutches. (BP) PHOTO By Stanley Leary

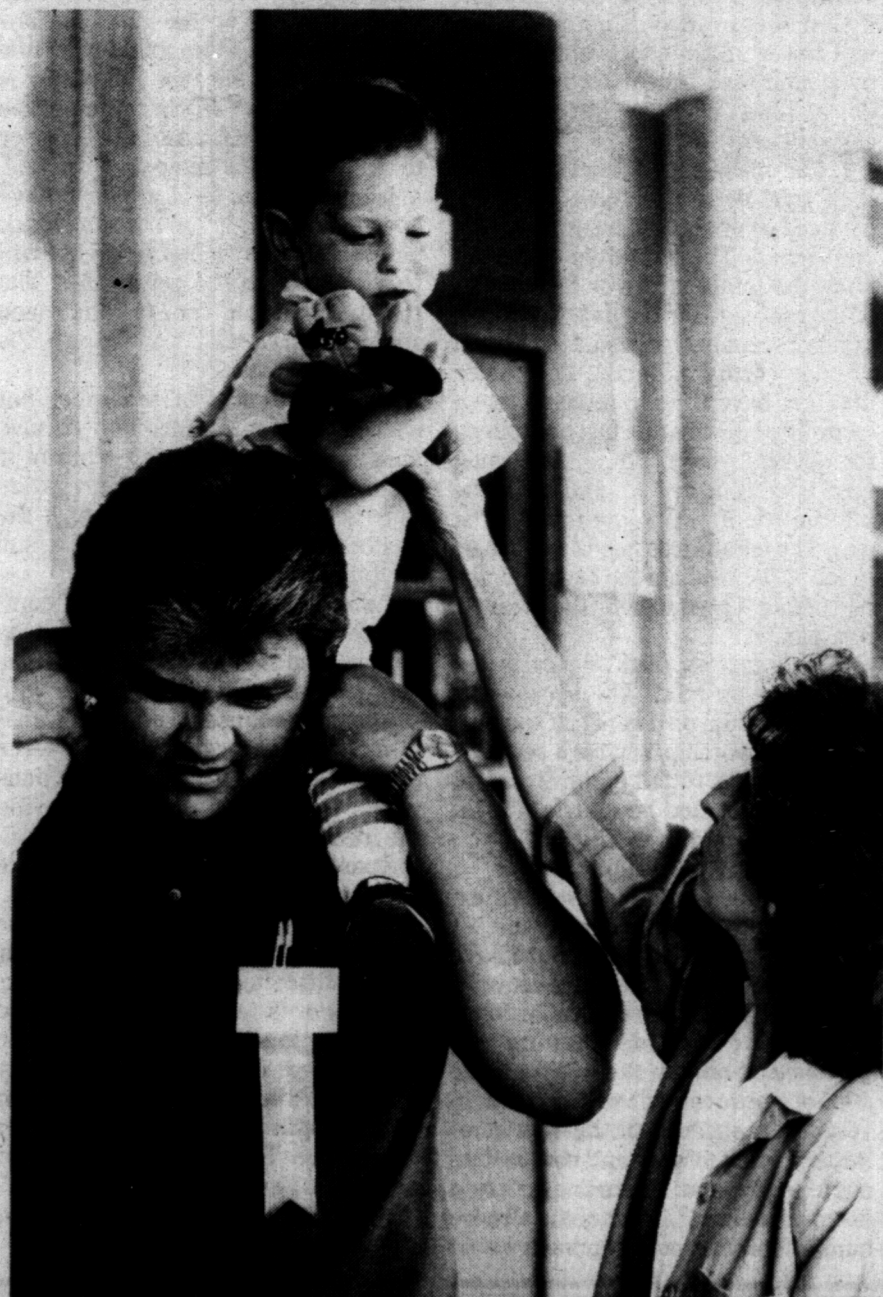
Day without labor

I see the rose-pink afterglow of a sun that drifts to know the time has come to set, and I nearly forget a painful thought. I bask, rest, and I dare to ask Jesus to come near, to attend the poorest spirit here on Friendship Road, in this yard where an ancient heart once strode, and now me.

A day without labor is a lovely thing, to hear the sacred hymn that a bird can sing.

Tall pine tops breathe in the skyline, and God's care must surely be mine.

— Violet Tackett, McComb



Philip Newberry is adjusting to life without hands and feet. While he rides his dad's shoulders, he and his mother show how he is learning to hold things between his arms. He also is learning to feed himself, draw and color. His parents, Jan and Randy Newberry, missionaries to Brazil, told of the way God poured out his love to them through other people when Philip was not expected to live. He contracted meningitis in March, which produced gangrene in his extremities, requiring amputation. The family plans to return to the field by Christmas (BP) PHOTO By Stanley Leary

Editorials . . . by Don McGregor

Guest opinion . . .

By any other name

By Robert M. Hanvey

They are still pulpit committees. Some committees call themselves pastor search committees, others just use pulpit committees. Some committees interpret their work as having the task of finding someone to preach once or twice on Sunday and conducting "prayer meeting." Not too much thought is given beyond that point except whether a prospective pastor can preach and "get along well" with "all ages" of the congregation. But by any other name, they are still pulpit committees.

Much thought and prayer need to go into the process of defining a pulpit committee's work. There seems to be just a getting together to get out there and "see" and "hear" what's happening. There seems to be a lack of jointed procedure and purpose. At least these are the feelings I get — not from all committees, but from some. I am reflecting here upon some of those with whom I have worked regarding my personal ministry as well as some of those with whom I have worked to provide recommendations on my fellow pastors.

The procedure ought to be that the whole committee, not just a contingent of the committee, talk with the prospective pastor. Something is lost if only a portion of the committee attends, that is, barring sickness or other providential concerns. The prospective pastor deserves the audience of the whole committee.

The purpose of the committee ought to be to find God's prepared man. This should be accomplished with prayer and time . . . time to seek, think, go, talk, and pray. Time is an important commodity, and sufficient time ought to be expended. Do not rush the matter.

Careful screening of resumes and recommendations will help the committee do a more expeditious and a more thorough job. Screening can be done before talking takes place. Careful thought, good procedure, explicit purpose, and careful screening are important considerations for a pulpit committee. They avoid some of the problems found in the heart of the matter.

The heart of the matter

There is perhaps no greater disconcerting happening at the high hour of 11 a.m. on Sunday than to have a pulpit committee make an entrance, to worship, to take notes, to be inconspicuous, or to come and just hear the pastor preach. Of course, the committee needs to know how well the pastor can preach so they will know

whether to consider him, but still there is no greater problem.

There must be a better way of doing God's business of seeking a spiritual leader for a church. So that we might arrive at a common end, let me share some thoughts — true thoughts and impressions about pulpit committees. I do so with the idea that we can learn how to do a little better job of seeking or searching for a pastor and not sound an alarm or be upsetting. In sharing, the pastor may find some help, too.

Some call late Friday afternoon or on Saturday to determine if the pastor is preaching on Sunday. Some committees arrive unannounced. Some come, listen, and depart, never to be heard from — not even so much as a note that they enjoyed the worship experience or to let the pastor know their thoughts. They came, they went, they judged! Some come, listen, leave, and write a nice letter about the service. Some come, listen, stay and talk, and then depart and may or may not respond to the pastor. Most pulpit committees fall into one of the above categories. I think there is a better way. That better way is to talk to a prospective pastor before the committee goes to a church to worship and listen to a sermon.

Some of the above conduct includes being compared to five or six other preachers or getting information that you are definitely in the running for the "pastoral leadership role of their church." Only the Lord and the committee know the number of notches on the pulpit committee file-folder of dog-eared resumes. I believe there is a better way — pastor and committee, talk first.

I do not have an axe to grind, but I have had the above experiences. I felt something needed to be said regarding helps for prospective pulpit committees or pastor search committees. The one big lesson for the committees is to learn that, for the most part, pastors are human beings with feelings. They are not at the beck and call of a committee. They are to be treated with the highest degree of professionalism. For instance, have you been asked for a tape of one of your sermons — at 10 o'clock at night? That will cheer you.

Or has a chairman of a committee called, badly identified himself, you did not know if he was on a pulpit committee or a pastor search committee, and did not know where he got your name? That will make you feel real good late on a Friday afternoon. If other pastors have ever felt that the

hunted is haunted by the hunter, he has felt the same inhumane feeling that I have felt. Those are not good, professional, or Christian feelings toward a committee.

Committees must learn that "investigating," "gathering recommendations," and "seeking information" is a two-way street. All pastors ought to inquire as much, if not more, than any committee. I have found that committees do not always tell everything to the hunted. They will inquire of someone who is asked for a recommendation, "Can he handle a charismatic problem?" This gives the impression the committee has not talked about this matter with a prospective pastor.

Well, if you have stayed with me this far, you are either laughing, crying, agreeing, or disagreeing. If you have stayed with me this far, let me offer a few positive suggestions for committees and pastors. Perhaps pastors and committees can add to the list. Remember, the best common ground is for the pastor and the committee to talk.

Positive suggestions

1. A committee needs to talk personally with a pastor before it comes for worship. If at all possible, a neutral ground could be chosen or at the site of the committee's church building or in a committee member's home. Preliminary decisions need to occur before a congregation is disrupted. If confidentiality means anything, it can start right there. The pastor and the committee may decide to proceed or to end discussion. No one is offended at this point, and travel for the committee has been held to a minimum.
2. A committee should properly identify itself and know the source of its information.
3. Prayer ought to permeate a committee. Agreement ought to permeate a committee.
4. Comparison ought never be part of a committee's work. Decide on one man. Seek him out. Talk. Proceed with the process by mutual agreement between the committee and the prospective pastor.
5. A committee ought to seek counsel and training from its state Church-Minister Relations Department. This is a good source of insightful help, data, and counsel. Usually these department heads have had experience with numerous churches and numerous committees. Committees, seek help with the professional approach, the right questions, and be prepared with the right and

honest answers. That goes for us pastors, too.

6. God's will, common sense, and talents ought to be considered. The committee and the pastor will know if God opens a door. Common sense will tell whether one is suited for a particular task. Talents and expertise go a long way in determining capabilities.
7. Committees ought never to base their total conclusion on coming announced or unannounced and hearing one sermon. The committee might not know the total picture or the context of the message for the day. Certainly, tapes of sermons requested at random are not worthy material. The pastor does not have time to indoctrinate a committee on what he has been doing for several years. Something must have been good or . . . you guess the alternative if you know the Baptist way. The committee needs to learn as much as it can about the context of the day before it goes to hear the prospective pastor.
8. Committees ought never to put the pastor on trial. The occasion is either worship, or it is not. If the purpose is not worship, what is a sermon? Pastors ought to tell committees, "I will not come and be on trial; I will come and worship with you."

Conclusion

If I seem to have had several experiences with committees which I did not like, you are right. But I have had several experiences with committees which have been enjoyable, informative, and good learning experiences. I believe there is room for a lot of improvement within our convention, especially in the way committees ought to work and how pastors ought to respond. There is no cut and dried procedure; but there is a more humane, professional approach within

Haywood N. Stubble

I'VE NOT SEEN THE PASTOR YET WHO CAN STAY DRY EYED WHEN I BREAK INTO THE "PULPIT COMMITTEE BLUES"!



the confines of the Southern Baptist way. Talk, communicate, share before that 11 a.m. hour.

Talking together becomes the common ground experience. It either leads to the pastor moving to the new work, or it leaves him intact where he is. The major relief for the pastor is that he has been an early part of the decision-making process to change or to stay. He has been spared the feelings of rejection, or "I must not have been good enough," or the committee did not like me, or I wonder if I will ever hear from the committee. The pastor's church family has been spared the trauma of wondering — "Is he going to leave?"

Committees need to remember that church families to which they go have questions about following a pastor if committees come. The congregation may get edgy and decide that if the pastor is going to leave, why pursue anything of long-range effect?

There is also the idea that if committee after committee comes and the pastor remains, the congregations may feel something is the matter with the pastor because no one else wants him. The congregation may never know of any preliminary discussions which took place, thereby relieving the idea that something is wrong with the pastor. Talking first will eliminate these problems.

After all is said, it appears to me that the most advantageous way for a committee to approach a prospective pastor is for the committee and the pastor to talk long before a church is disturbed. The talking process may eliminate a number of problems for both the pastor and church and the committee. Let's try it this way for awhile. It just might work better.

Robert M. Hanvey is pastor of First Church, Hazlehurst.

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Compromise tax bill may affect churches

WASHINGTON (BP) — A proposed bill which would revise the federal tax code contains proposals which will have a significant impact on churches, church related institutions and ministers.

Among its provisions, the revision would maintain tax exemption for church pension and welfare boards, restore housing deductions for ministers who own their own homes, restrict deductions for individual retirement accounts and end deductions for charitable contributions for taxpayers who do not itemize their deductions.

Conferees from the U.S. House of Representatives and Senate reached agreement on the compromise bill in mid-August but are not expected to take action until both houses of Congress reconvene Sept. 8. The House passed its tax revision bill last December; the Senate passed a separate bill June 24.

After a series of meetings lasting from July 17 to Aug. 16, U.S. Sen. Bob Packwood, R-Ore., and Congressman Dan Rostenkowski, D-Ill., announced the compromise plan.

The maintaining of exemption for church pension and welfare boards was the major church-state concern in the entire package, according to spokesmen for the Baptist Joint Committee on Public Affairs, a First Amendment watchdog group of eight Baptist denominations, including the Southern Baptist Convention.

A spokesman said if the package had stripped exemption from church

pension and welfare boards, it would have marked the first time the Congress would have decided which activities or ministries of a church body are subject to federal taxation.

Darold Morgan, president of the Annuity Board, the SBC agency which administers retirement and insurance programs for Southern Baptists, testified on the impact of tax revision proposals on ministers, churches, denominations and their agencies. Morgan testified as chairman of the Church Alliance, a coalition of pension officers of 28 mainline denominations.

"Several other issues that would have adversely impacted churches, church ministries, ministers and denominational employees were opposed by the Church Alliance," Morgan said. "Those issues are not in the final bill."

The compromise bill would end deductions for charitable contributions for taxpayers who do not itemize their deductions, ending a three-year experiment during which such non-itemizers were permitted to deduct portions of their contributions to charities. If the compromise bill is adopted, the benefit will end Dec. 31, 1986.

The House version of the bill would have made the benefit permanent, while the Senate version, which prevailed, ends them.

The compromise also revokes Revenue Ruling 83-3, an Internal Revenue Service ruling which was adopted Jan. 3, 1983, and froze the ability of ministers receiving housing

allowances to take deductions on mortgage interest and real estate taxes if they own their own homes.

The proposed revocation of the IRS ruling, if made law, will mean ministers receiving housing allowances who failed to claim deductions for interest and real estate taxes paid in 1983, 84 and 85, will be eligible to file amended tax returns and receive a refund.

According to Gary S. Nash, general counsel of the Annuity Board and secretary of the Church Alliance, the tax bill contains several other provisions that would affect church and denominational workers.

Included are non-discrimination rules that would require employers to equalize benefits for employees at all compensation levels; set new, more restrictive limits on the amounts that can be credited to an employee's retirement program, and revise the system under which ministers and churches can participate in the Social Security system.

Nash said the "anti-discrimination rules are designed to get employers to provide more benefits to lower-paid employees. If an employer pays the cost of medical insurance benefits for a higher-paid employee's wife, but does not do the same for lower-paid employees, the plan can be considered discriminatory. Then, the higher paid-employee's benefit — the amount of the spouse's medical insurance premium — would be subject to taxation."

(Continued on page 7)

One of those special times

By Marjean Patterson
Mississippi WMU Director

The middle of September historically is a very special time for Mississippi Baptists. Among other things, we're getting ready to crank up a new church year.

Enthusiasm is written across the faces of church workers as they look forward to another new beginning with Sunday School classes, Church Training groups, WMU, and Brotherhood organizations.

September also brings football games, country fairs, cooler weather — AND the State Mission Season of Prayer. Suggested dates for this year's observance of this special emphasis are September 14-17.

Our Margaret Lackey State Mission Offering goal is \$515,000, the first time

for a state mission offering goal to exceed half a million dollars! As all of us in Mississippi Baptist churches do our part, we can exceed this goal and make possible the financial resources to help win the lost in our own state.

Materials to use in observing the State Mission Season of Prayer have been sent to pastors, as well as WMU and Brotherhood leaders. This year's theme is "PLANT . . . PRODUCE . . . GROW" and Mrs. Joel Alvis wrote the material.

Let's plan to learn about state missions. If we do that, then we'll want to pray for mission work right here in our state and we'll want to give our money to this special offering.



Friends help after disaster

Frank Baker (left) of Indianola, a convention Board member from Sunflower County, presents Henderson Nolden, pastor of the New Zion Rock M.B. Church, a check for \$1,000 to aid in the rebuilding of the 40-member rural church located near Sunflower. The church burned to the ground in March. Baker presented the check on behalf of the Mississippi Baptist Convention, which provided the money through the Disaster Relief Fund, provided by the 2,000 Southern Baptist congregations located in this state. The money was the result of efforts by Harold Mosley, former pastor of the Sunflower Baptist Church, to help the small congregation in its rebuilding effort. Photo courtesy of the Enterprise-Tocsin.

Kellys, Coopers among Baptists invited to China to listen

By Tim Nicholas

Mississippians Earl and Marjorie Kelly and Owen and Elizabeth Cooper were among nearly 200 Baptists who were invited to China recently to listen.

Kelly is executive secretary of the Mississippi Baptist Convention Board and Cooper is an officer with the Baptist World Alliance which sponsored the trip.

The Baptists were told by Bishop Ding Guangxun, president of the Chinese Christian Council, and titular head of the Three-Self Church, that this was the first time other Christians had come strictly to listen to what the Chinese Christians had to say.

Kelly told the Baptist Record that Ding had a "radiant personality" and that Ding's message was one of the

high points of the trip. Other speakers included pastors and seminary students.

Ding said that from 1966-76, during the time when the Red Guard tried to destroy that which appeared to be intellectual and which was tied to Western culture, Chinese Christians were "severely tested."

Kelly said Ding told them "we had our Simon Peters who denied Christ, our Judases who betrayed Christ, and our Thomases who doubted him."

During this time the house churches continued the Christian faith with prayer and memorization of scripture.

"One of the students gave his testimony about how he'd heard about the evils of Western literature and he managed to find a dilapidated copy of

the Bible," said Kelly. The student at the seminary in Nanjing "came to know Christ through the reading of the Book of Job."

Since 1976 more than 4,000 churches have been opened, and are opening at the rate of two a day. The Nanjing seminary had 300 applications for 30 openings for students.

Concerning the need for Chinese to work independently to build Christian churches, Ding said that there was a time when the government felt that one Chinese Christian was one less Chinese citizen. The role of the church, he told the Baptists, is to teach people they can be good Christians and good citizens. "He emphasized they must be left alone in this pursuit," said Kelly.

Bible may refer to Chernobyl accident

MOSCOW, U.S.S.R. (EP) — Soviet citizens may be doing a bit more Bible reading than usual in the wake of a nuclear power plant disaster at Chernobyl in the Ukraine. The discovery of a possible prophetic mention of Chernobyl in the biblical book of Revelation has spread across the Soviet Union, becoming part of the lore associated with the disaster.

Of current interest to Soviets is a passage found in Revelation 8:10-11. That passage says "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

The Ukrainian word for wormwood, a bitter wild herb used medicinally in rural Russia, is chernobyl.

Sears: Americans can defeat obscenity

By Marv Knox

WASHINGTON (BP) — Americans can wipe out obscenity in two years, the Southern Baptist who headed up the Attorney General's Commission on Pornography contends.

"Over-the-counter sales and large multi-state distribution of obscene material can be eliminated from this country in the next two years," says Alan Sears, executive director of the commission, which released its 1,960-page report this summer. He insists his "incredibly realistic" prediction can become reality if officials vigorously enforce present laws.

"We could make a substantial attack" on the pornography industry, Sears notes. "When you drive (an illegal activity) underground, you don't get rid of it, but you sure do make it smaller. Anybody who wants to use the analogy that driving something underground doesn't reduce its business doesn't know much about the heroin business and some of these other businesses that criminal enterprises engage in."

A member of Ninth and O Baptist Church in Louisville, Ky., Sears was an assistant U.S. attorney with a reputation for prosecuting producers and peddlers of obscenity when he accepted the job with the pornography commission in March of 1985.

Sears first came in contact with obscenity because it was part of his job. "As a prosecutor and as an attorney, we swear an oath to uphold the laws of the Constitution of the United States," he says. "Consistent with my Christian beliefs, I believe that whenever you take a job, it's im-

portant that you keep your word. In this case, part of your duty is to enforce the law.

"I became familiar with this industry and what it did to people — the way it kind of chewed up people," he says of his days as a prosecutor. Turning to his work with the commission, he notes: "I had some understanding of the harm pornography caused, but to be honest, I had no idea when I set out on this task what I would find or where the commission would head up. I was amazed and really shocked to find out just exactly how much harm does occur, both in the production and as a result of the dissemination of a lot of the kinds of pornography in America today."

The commission determined sexually violent, degrading, humiliating and subordinating material produce "certain demonstrable negative effects and that there was some evidence of linkage between consumption of that type of material and aggression against women, certain criminal activities and other anti-social things," he reports. "We found there were very strongly demonstrated attitude and belief changes, especially in terms of the way people view women. There were negative impacts on family and on society."

In dealing with child pornography, commissioners discovered "not only do you have injury to the child while the photograph is being taken, because you cannot make child pornography without molesting children sexually, but then you have a lasting

injury, a permanent record of the abuse that's going to haunt that child for the rest of its life."

The commission had two assignments — to determine if pornography produces antisocial effects and to recommend actions for reducing pornography. It "found that certain types of pornography were indeed harmful" and offered 92 recommendations for action which involve state, federal and local prosecutors, judges, legislators and citizens at large.

Sears says Southern Baptists can do several things to reduce pornography in America. A first step is to understand terms.

"As to obscene material, I would encourage Southern Baptists to get with their local prosecutors, educate them on this issue and the concern that they have and encourage them to enforce the law."

"When we're talking about pornography, we're talking about a very broad class of material," he explains. "Inside that class, there is a smaller class called 'obscene' material. That's material that can be prosecuted. It meets the three-part test from the Supreme Court case, *Miller v. California*: Does the material appeal to the prurient (lustful) interest?

Does the material depict certain types of sexual activity in a patently offensive way? Does the material lack serious scientific, literary, artistic or political value? If the material meets those three parts of the test, it can be prosecuted under laws of most states and the federal government.

"As to obscene material, I would encourage Southern Baptists to get with their local prosecutors, educate them on this issue and the concern that they have and encourage them to enforce the law," he says. "Let the community, through its jury system, set the community standards and not let the prosecutors set the standards for them."

"As to the material that is not unlawful but is a concern to Southern Baptists, I suggest they read the commission's recommendations as to what they can and cannot lawfully do under the First Amendment to express their concern about this and act to see the material diminished in distribution," he adds. "It's so important that people be educated about what their rights are. We always hear about the rights of the criminal, but we don't hear about the rights of the people. The commission tried to get both sides of the story."

"The commission is very realistic," he notes. "It doesn't believe the elimination of pornography would create a perfect world, but it believes it would create a better one — one in which fewer children are molested, fewer women are raped, and many other negative social aspects are minimized."

He blames criticism of the report and "a very mixed response and a very narrow understanding by many people" on failure to read the report. "I think that (much of the criticism and misunderstanding) basically boils down to one cause, and that's failure to read the report itself and not simply what critics say about the report."

Although currently available through the government, the commission's report will be available through a private publisher this fall. The paperback report will cost about \$8, compared to the current \$35 pricetag, he notes.

Response from the religious community has been gratifying, Sears says. He points specifically to a national gathering of religious leaders July 25, which included Harold C. Bennett, president of the Southern Baptist Convention Executive Committee, several Roman Catholic cardinals, and leaders from other Jewish and Protestant groups across the country.

"This has been called the most cross-sectioned ecumenical meeting to ever take place in America, gathering for the sole purpose of developing a statement of concern on the issue of pornography. That pretty well expresses what's going on now in the religious community," he says.

Adds Sears, now an assistant solicitor general with the Interior Department: "I would recommend that every church get involved... Wherever they can, they ought to get involved."

Marv Knox is BP feature editor.

Colorado Baptist Foundation audit shows \$1.2 million loss

By Marv Knox

DENVER (BP) — Losses incurred by the struggling Colorado Baptist Foundation total \$1.2 million, according to a Colorado Baptist General Convention audit.

The audit examined financial records of the foundation and the Colorado Baptist Loan Corporation, separate corporations jointly operated by Colorado Southern Baptists for the purpose of raising money and loaning it to Southern Baptist churches in the state.

All losses — originally estimated at up to \$2 million — were incurred by the foundation, said Charles E. Sharp, executive director of the convention, who announced the audit results.

The audit was conducted by the Denver accounting firm of Oppenheim, Appel, Dixon and Co.

Foundation losses began as early as 1981 and occurred until they became apparent in February of 1985, when the foundation's assets were frozen, Sharp told Baptist Press.

The losses were the result of poor return on "over-the-counter" stock investments, Sharp said. Over-the-counter stocks are those not listed by the major stock exchanges.

Investments in over-the-counter stocks were part of a two-pronged money-raising effort on the part of the foundation, he explained: "The first

approach was investments by individuals in 'demand loan' accounts. These accounts paid interest to the investors and then the monies were loaned to churches in Colorado at a slightly higher interest rate.

"The second approach was investments in stocks and bonds, including over-the-counter stocks," he added. The foundation invested money from the demand loan accounts in the over-the-counter stocks in an effort to produce a high return.

"It has been these over-the-counter stocks that have created the most severe losses in the Baptist Foundation," Sharp told Colorado Baptists in an article in this weekly newsjournal, the *Rocky Mountain Baptist*. "The market for these stocks, if there even is a market, has been extremely low. For example, one issue... was bought at a total price of approximately \$7,000, and when it sold it brought less than \$100. Some of these over-the-counter stocks have gone into bankruptcy and have no value."

Colorado leaders worked with officials of the Southern Baptist Executive Committee and Home Mission Board to correct the situation. Included in the procedure is a payback plan designed to secure the investments of all who participated in demand loan accounts.

"No one has lost any funds in the Baptist Foundation," Sharp said, promising, all demand loan investors will have their investments returned, with interest. Some individuals, churches, and associations of churches which had demand loan accounts have forgiven those accounts.

The Home Mission Board's church loan division also has granted a \$600,000 loan "to meet the initial obligations from demand loan account holders," he said, adding the loan is being repaid with funds from the liquidated foundation assets.

In another move, the board has renegotiated its cooperative agreement with the state convention, allowing Colorado Baptists to decrease their contribution to board projects in the state by 10 percent, he said, "thus freeing up monies from the Colorado Baptist General Convention budget to help with the recovery" of the loan corporation and foundation.

"The next crisis that must be met in the recovery of these two organizations" is a bond issue of about \$400,000 that is due in October, Sharp reported. Trustees from both the loan corporation and the foundation are working on options for making that payment, he said, noting the convention may sell a piece of property it owns in Denver to come up with the funds.

Marv Knox is BP feature editor.

Go... Tell... Teach SS leadership conference is set for Sept. 12-13

An adult, youth, and general officer Sunday School Leadership Conference is set for Sept. 12-13 at Gulfshore Baptist Assembly. The meeting will begin at 5 p.m. with dinner and will conclude with lunch at noon on Saturday. Mark Short is featured speaker.

Short is associate professor of church administration at the New Orleans Seminary. He will be speaking on the topic "The People Challenge... Go... Tell... Teach." Short will also lead the general officers conference.

Other conference leaders include: Bill Crider, minister of education, First Church, Hattiesburg, leading the adult department and division director's conference; Ferris Jordan,

professor of adult education, New Orleans Seminary, leading the adult teachers conference; and Brad Thompson, adult special worker, Dallas, leading the adult outreach leadership conference.

Leading in the Youth division will be Chris Liebrum, youth Sunday School consultant, Baptist General Convention of Texas, leading the older youth conference. Cathy Jeffcoats, minister of education, Parkway Church, Natchez, is leading the younger youth leadership conference.

For reservations write Gulfshore Baptist Assembly, Henderson Point, Pass Christian, MS 39571. There will be no child care for this weekend conference.

Annuity trustees add new staff, respond to convention motion

DALLAS (BP) — Annuity Board trustees elected a vice president of communications, authorized a new study of annuitants, and requested the board staff to research the possibility of changing the agency's name.

Thomas E. Miller Jr. will become vice president and director of communications effective Oct. 1.

Miller, associate editor of the Richmond-based *Religious Herald*, a weekly newspaper for Virginia Bap-

tists, will develop and direct internal and external communications plans.

Miller is a graduate of Carson Newman University, Southeastern Seminary, and Virginia Commonwealth University.

Trustees requested the staff to study the possibility of changing the Annuity Board's name to more accurately reflect the total scope of its ministry.

(Continued on page 7)

Home Mission Board grants loan to Colorado Baptists

By Joe Westbury

ATLANTA (BP) — The Southern Baptist Home Mission Board approved a \$300,000 loan to help the Colorado Baptist Convention through a financial crisis and purchased property adjoining its downtown Atlanta location during the August meeting of its board of directors.

Marvin Prude of Birmingham, Ala., chairman of the church loans committee, said the \$300,000 secured loan would enable the Colorado convention to meet a \$450,000 payment due bond holders who had purchased bonds through the Colorado Church Loans Corporation.

The new loan funds were added to \$600,000 loaned to the convention last year to help it through a \$1.2 million financial crisis incurred by its foundation and loan corporation.

On recommendation of its business services committee, the board also purchased property adjoining its warehouse for \$395,000.

The improved property consists of 15,000 square feet of land and a 10,000 square foot warehouse-type building. The acquisition will aid the board in alleviating its shortage of warehouse space while enhancing its long range presence in the community.

In March the directors voted to maintain the agency's headquarters at 1350 Spring St. NW, in midtown Atlanta rather than relocate elsewhere in the city or nation. As a result the board has begun studying ways adjoining property could be acquired and used for future expansion.

In other business, board chairman Travis E. Wiginton resigned his post as an Oklahoma representative on the board because he is accepting the pastorate of Kona Church, in Hawaii. Wiginton had been pastor of Bethel

Church, Norman, Okla., for the past 11 years.

Clark Hutchinson, pastor of Eastside Church in suburban Atlanta, was elected interim chairman until regularly-scheduled election of HMB officers in March 1987.

Executive Vice President Robert T. Banks assured the directors even during the board's first six weeks without a president, the agency continues to make progress in reaching America with the gospel.

"It is no accident that even during the 53 days since the Southern Baptist Convention, home missionaries and mission volunteers have reported approximately 193 professions of faith each day — a total of 10,229 saved. About 100 churches and 300 missions have been established as a part of the more than 600 new churches expected to open their doors before January," he told the board.

Banks, as acting president, said the agency "will not go into a holding pattern" in the absence of a president. "We will continue to plan and respond to our needy and changing nation and focus upon the tasks to which all of us have been called."

Considering a motion from the board's evangelism committee suggesting the department of interfaith witness be transferred from the HMB missions ministries division to the evangelism section, board members voted to refer the restructure question to a special committee composed of chairmen of the two committees involved and three vice presidents of the board. The committee was asked to study the matter and report to the board in its October meeting.

Wiginton said a committee appointed to study the board's policies

concerning ordination of women also will present its report to the October board meeting.

In personnel matters, the board elected three new employees and promoted three staff members.

Wendell Belew, director of the board's missions ministries division, was promoted to a new position as associate vice president for missions strategy with a major assignment to write seminary textbooks on home missions.

R. Paul Adkins, associate director of the missions ministries division, was promoted to director of the division to succeed Belew.

Kenneth Carter, director of the board's associational evangelism department, was elevated to director of the evangelism development division.

New staff members elected by the board include two new assistant directors in the special mission ministries department, Bill Berry of Nashville, Tenn., and Kenneth Taylor of Houston. Berry previously was student missions consultant for National Student Ministries at the Baptist Sunday School Board while Taylor was a home missionary and PACT consultant.

David William Stewart, an accounts payable supervisor with Rollins, Inc. of Atlanta, was employed as associate director of the loan servicing department.

In other matters, the board appointed four missionaries and three church planter apprentices while approving 12 individuals for church pastoral assistance, one for language pastoral assistance, and four as mission pastor interns.

Joe Westbury writes for the HMB.

Devotional Facing tribulations?

By Alvin Doyle

Solomon records for us a bit of wisdom that should be allowed to penetrate and absorb every fiber of our being. In Proverbs 3:5, he shares with us that we are "To trust in the Lord with all thine heart; and lean not unto thine own understanding." Many of us face tribulations each day of our lives. Some of you are facing a difficult time in your life at this very moment.



Doyle

Jerry Vines shares in one of his messages that the children of God (you and I) are gravely concerned by the seeming contradictions we find all around us. We see the prosperity of the wicked, those who do not care for God, and it seems as if things are going quite well with them. They have an easy time on their jobs, all the material things that they could want, never does misfortune seem to come to them. Then we look at our lives and see the tribulations

we face daily: the troubles, problems, and sorrows. And we ask how can I face another day, another crisis, another tribulation? Sometimes we even ask does it really matter whether a person becomes a child of God.

As tribulations arise daily, we must trust in God's word for our strength. If we could not look back and see victories gained over adverse circumstances, we would have no hope in the midst of the troubles and tribulations we are experiencing today, or fear that which we might experience tomorrow.

Hebrews 12:2-3 says "Let us fix our EYES ON JESUS, the author and finisher of our faith; who for the joy set before him endured the cross . . . consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart."

As we have learned from history, there have been dark periods of war and economic depression, storms, earthquakes, and major catastrophes of all kinds. But, in spite of everything that has happened, out of each setback comes a new beginning. Our Lord instructs us to trust in him with all our heart. Can you honestly say right now that you totally trust in the Lord for the problems and tribulations that are facing you at this very hour?

I. God's healing power has the ability to take human hurts and turn them to our good and his glory.

II. God's grace can take our infirmities, our damaged emotions, and the tribulations of our lives and turn them from curses that cripple into means for growth and instruments to be used in his service.

III. God's mercy will never leave us alone. We are not abandoned to somehow struggle through all our tribulations of life, so live a defeated life.

He not only knows our infirmities, but also our feelings. He understands the pain of loneliness and abandonment, the dark clouds of depression. He knows; he understands; he feels; he was wounded for our transgressions; he bore our iniquities and our infirmities.

Trust in the Lord right now with all your heart. Take the Saviour's loving hand, let him lead you where he will — through pastures green, by waters still, he will see you safely through. No earthly pain is ever too much, if God bestows his merciful touch.

Alvin C. Doyle is pastor, Puckett Church.

Housing forms mailed for St. Louis meeting

ST. LOUIS (BP) — Housing request forms for the 1987 annual meeting of the Southern Baptist Convention are being mailed to state convention offices and should be available shortly after Labor Day, according to Tim A. Hedquist, convention manager.

The forms, similar to ones used to reserve rooms in the convention city for the past seven years, also will be printed in the September issue of *The Baptist Program*, a magazine of the SBC Executive Committee.

"There has been a difference of opinion in our convention between those individuals and groups who felt that they should be free to secure their own housing without having to go through the Housing Bureau and those individuals who felt the need for a bureau so that they could be assured that all of the rooms would not be taken by travel agents or special interest groups," Hedquist said.

"Over the years a compromise has emerged in the housing policy. Under that policy, about 4,000 rooms are held by the convention to be used by the city-run housing bureau. Those rooms are for individuals and may only be secured by the use of official forms, available either from the state convention offices or in *The Baptist Program*," he added.

Hedquist added St. Louis has about 15,000 hotel rooms, somewhat less than the 23,000 available in Dallas and Atlanta. Of the 11,000 not in the convention block, Hedquist estimated about half already have been reserved by individuals, travel agents or special interest groups.

Hedquist explained the housing request forms must be mailed to the St. Louis Convention and Visitors Commission (CVC), 10 S. Broadway, Suite 300, St. Louis, Mo. 63102, on Oct. 1. Forms postmarked earlier than Oct. 1 will be considered last, Hedquist said.

"The forms will be opened Oct. 15 by CVC employees. This gives time for all of the forms to arrive from across the country. Only the date will be considered, so it is of no advantage to have the envelope postmarked at 12:01 a.m.," Hedquist said. "The forms are opened by city employees who know nothing about us, so no favoritism can be shown."

The forms will be handled individually, even if multiple forms are included in the same envelope. The individual forms will be put in random order and drawn. The rooms will be assigned in the order of the draw, and the forms have spaces for first

through fifth choices, the convention manager said.

He added "history has shown that the 12 hotels in the convention block will be filled by individuals mailing the requests either Oct. 1 or Oct. 2."

"It is important to remember that the 12 hotels will not take care of all of those who attend the convention, or even possibly even all of those who fill in and mail the form on either Oct. 1 or 2. The 4,000 rooms in the convention block is an attempt to strike a balance between those who want a bureau and those who do not," he said.

Hedquist said shuttle service probably will be limited to the 12 hotels in the convention block, and said messengers to the annual meeting will not find sophisticated mass transit such as was available in Atlanta. "Out of the downtown area a car is needed for transportation," he said.

He warned parking probably will be a problem, as messengers compete for spaces with St. Louis workers. There is very limited space available at the Convention Center, and parking will be several blocks from the meeting site.

The hotels available through the

convention block (single rates listed first, followed by rates for doubles):

Adams Mark, convention hotel, \$88, \$98; Best Western-St. Louisian, \$46, \$54; The Chase, \$70 for either single or double; Clarion, WMU headquarters and meeting place, \$75, \$85; Days Inn at the Arch, \$52, \$62; Embassy Suites, \$90, \$96; Forest Park, \$75 for either single or double; Marriott Pavilion, \$89 and \$90; Mayfair, \$59 for either single or double; Radisson, \$63, \$68; Red Bird Inn, \$50, \$55; Sheraton St. Louis, \$77, \$91.

A list of other hotels in St. Louis is available through Hedquist's office, 901 Commerce, #750, Nashville, Tenn. 37203.

Hunger gifts drop sharply

NASHVILLE, Tenn. (BP) — Southern Baptist gifts to their denomination's program of worldwide hunger relief have declined sharply compared to the record pace set in 1985.

Through June, the Foreign Mission Board had received \$3,364,060 for overseas hunger relief, compared to \$5,519,454 in the first half of 1985.

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Canadian Baptists welcome whole world

By Leisa A. Hammett

VANCOUVER, British Columbia (BP) — From May to October Canada's western province, British Columbia, is inviting the world to visit its collection of pastel-colored islands and its six-month international extravaganza, Expo '86.

Simultaneously, little-known Canadian Southern Baptists are telling who they are, strengthening their churches and creating unprecedented ties with other Christians.

Southern Baptist efforts in conjunction with the world event include student missionary performing teams and volunteers staffing and a host of American construction, evangelism and performance teams. Expo '86 Ministries, sponsored by Capilano Southern Baptist Association, also is hosting several interdenominational rallies and area church services.

Although Baptists do not have an exhibit at Expo '86, their drama, instrumental and vocal missionaries are performing on the outdoor stage of the interdenominational "Pavilion of Promise."

Sponsored by "100 Huntley Street," a Toronto-based television evangelism ministry, it is the only religious pavilion on the 170-acre site. The pavilion, a high-tech multi-media presentation, was given high marks by the press.

Some Christians initially accused the pavilion of not emphasizing individual acceptance of Christ. Since then producers added a chapel service and also a short video-taped message by Host David Mainse and the presentation narrator, Sir Malcolm Muggeridge.

Despite opinions of the pavilion's evangelism content, General

Manager Geoffrey Still says by mid-season counselors ministered to 400 people. More than half of them made first time decisions, he notes.

More than 400 international and interdenominational volunteers staffed the 21,000-square-foot pavilion and were available for counseling.

"The Old Salts Shipyard," an exhibit on Expo's west end, is also operated by an interdenominational group, The S.A.L.T. Society. The society's initials stand for "Sail and Life Training."

In addition to the society's exhibit — a 78-foot 1778 replica sail boat — Christian crew members offer 10-day sailing expeditions aboard an historic Canadian vessel. Christian witness — blessings at meals, devotions and discussions — are an integral part of the four expeditions.

Hope '86, another ministry, was established to encourage, train and

promote Christian groups to evangelize Vancouver.

Henry Blackaby, Capilano Association's director of missions, says collaborative effort among all denominations is the greatest effect of the six-month Expo.

Two on-site worship services, called Baptist Day at Expo, are uniting the five Baptist denominations which historically have operated autonomously.

Although Southern Baptists established themselves in the United States almost 150 years ago, the world's largest Protestant denomination is a newcomer in the Canadian Baptist scene, staking claim on British Columbian soil only 35 years ago. Since then 80 missions have been launched.

But despite their history and

heritage, Southern Baptists and their fellow Baptists are working together for the first time in Canada. And Expo, claims Jack Bergeson, executive minister for the British Columbia Baptist Conference Mission, is the reason.

He also says Canadian leaders of the five Baptist groups developed friendships as a result of their joint witness effort. "Baptist Day at Expo," he adds, "is a significant demonstration of Canadian Baptists' unity in Christ."

Blackaby views Expo as the springboard for western Canadian church growth, Baptist cooperation and increased evangelization. And that is already happening, he says, much of it because the aid of nearly 1,000 U.S. Southern Baptists.

Leisa A. Hammett writes for Home Mission Board.



Fireman fights fire that destroys the Priceville Church (Bill Kline photo.)

A year after explosion, Priceville dedicates church

By Mark Leggett

A tragic explosion a year ago this month sent Priceville Church in search of meeting places, resulted in a greater closeness among the members of the Lee County Church.

Just prior to Sunday School on Aug. 25, a propane explosion destroyed the frame church. Two men were badly burned and one later died.

Deacon Vardaman Alexander, 62, died a month after the explosion. Sunday school teacher Jerry Nolan, 41, is back home and slowly recovering, said Robert Rogers, pastor.

"Everybody was sort of stunned, but there was a lot of drawing together," said Rogers, who assumed the pastorate of the church the Sunday following the explosion.

After a year of making do, a new church building was dedicated July 27.

At first the church met in a mobile chapel supplied by the Mississippi Baptist Convention Board. The Lee County Associational Building and the old Tupelo Community Theatre building were other sites.

Then East Heights Church shared its facilities with Priceville for six months. At first the two groups flip-flopped Sunday School and worship services, then Sunday School space was found and Priceville members met for worship in the fellowship hall.

"Having to gather when you don't have a church building requires some loyalty," said Mrs. Rogers.

The day of the explosion the church's building committee was to present plans for a new facility to the church, said Rogers.

The new \$325,000 building is larger than the old facilities.

Priceville Church, begun 49 years ago, had been in the former building for 48 years.

A 250-seat auditorium, 16 classrooms, a choir room, three offices, and a fellowship hall were dedicated in July. The church began meeting in the building June 8.

Mark Leggett is staff writer, Northeast Mississippi Daily Journal, Tupelo.



Outside the new church building at Priceville are from left, Gerald Adderholt, chairman of deacons; Joe Westmoreland, building committee chairman; Spurgeon S. Kelley, first pastor; and Robert Rogers, current pastor. (Mark Leggett photo.)

Indonesian Baptist circus star injured in heroic rescue

BANDUNG, Indonesia (BP) — An Indonesian circus star who became a Christian through the work of Southern Baptist missionaries was bitten as he rescued a fellow performer from the jaws of an escaped tiger.

The star, Iwan, single-handedly subdued a tiger who was about to put the head of a dwarf clown into his mouth. During the rescue the tiger's fangs sliced through Iwan's left thigh.

"Please pray that I will still be able to serve the Lord," Iwan told Southern Baptist missionary William 'Mac' McElrath of Murray, Ky., from a hospital bed two days after the incident. Iwan is star of the high wire and flying trapeze.

Iwan, 21, became known to many

Southern Baptists through the 30-minute color film, "Oriental Circus," and the 1982 Foreign Mission Study, "Church in the Big Top," telling the story about a Christian fellowship of traveling circus performers.

The fellowship began when Southern Baptist missionaries John and Nell Smith of Brookhaven, Miss., led circus leaders to become Christians and helped them organize a church while they were in Jakarta, Indonesia.

McElrath and his wife, Betty, also have worked with the circus believers, coming to know Iwan in Vacation Bible School sessions they led in Bandung, Indonesia.

The incident with the tiger occurred

during a night performance Aug. 2 in Bandung in the western sector of the densely populated Indonesian island of Java. The tiger escaped while being moved into a trick cage for a magic act. The dwarf clown, a newcomer to the circus, tried to run

but was overtaken by the pouncing tiger.

Iwan and the clown, a non-Christian, both were in satisfactory condition in a Bandung hospital but were not expected to rejoin the circus before it left town.

A majority of the Oriental Circus troupe are professing Christians who hold Sunday morning worship under the big top. When there is no Baptist pastor, deacon or missionary available to help them, Iwan often leads the service.

Van Winkle to sponsor old-fashioned camp meet

Van Winkle Church, Jackson is sponsoring an Old Fashioned Camp Meeting, Sept. 7-10 at the church, according to Donnie Guy, pastor.

Two messages will be delivered each evening. The first will be to encourage Christians; the second will be to reach the lost, said Guy.

Speakers include Gene Henderson,

pastor of First Church, Brandon; Earl Kelly, executive secretary of the Mississippi Baptist Convention Board; Jerry Passmore, pastor of Olive Church, Pensacola; Gerald Harris, pastor of Colonial Heights Church, Jackson; and Davis Odom, pastor of Crossgates Church, Brandon.

Music leaders include the Lanny Wolfe Trio, Jackson; Don and Cynthia Clark, Shreveport; Steve Shirk, Knoxville; and the Van Winkle choir and soloists.

Services will take place 7-9 p.m. each evening.

HMB search committee members explain reasons for resigning

By Dan Martin and Jim Newton

ATLANTA (BP) — Members of a search committee to nominate a new president for the Southern Baptist Home Mission Board almost unanimously say the reason they resigned was because of a "lack of trust" by the board of directors.

During their Aug. 6 meeting, HMB directors, meeting in a closed-door session, voted 40-36 to ask for the resignations of seven members of the search committee named to find a successor to William G. Tanner, who has become executive director of the Baptist General Convention of Oklahoma. The motion also called for appointment of a new committee "that will give fair representation and proper balance to all members of the board."

Since the search committee was appointed in June, reports circulated that fundamental-conservative directors claimed the committee was made up of "moderate-conservatives" and did not represent their theological views.

During the closed-door August meeting, six of the seven members resigned. The one member who declined to resign, M.A. Winchester of Whitley City, Ky., said he refused because he is trustworthy, whether the board recognizes it or not.

Winchester, a medical doctor, said moderate-conservatives on the HMB and in the convention "are trustworthy servants of Jesus Christ." He added: "I would not allow them to force me off the committee, because my record speaks for itself, and I will prove to them by my actions that I have been trustworthy and will continue to be trustworthy."

Another member of the committee, Lawanna McIver of Dallas, left the meeting in tears, but later prepared a statement which said she was speaking out because she felt she has a responsibility to the Home Mission Board and to the entire Southern Baptist Convention. "There is nothing to fear in telling the truth, and our SBC constituency is wise enough to discern that in time," she said.

"There were some things done (at the meeting) that were not only unethical, but were downright un-Christian," she added in a telephone interview.

McIver said that on the Monday night before the board meeting, about 40 members of the board — all in the fundamental-conservative camp — caucused in what they called a "birthday party" and appointed a three-person ad hoc committee to negotiate with search committee chairman Eugene Cotey of Murfreesboro, Tenn.

McIver said the ad hoc committee requested that two or three fundamental-conservative leaders be "co-opted" to attend all meetings of the search committee, but not to vote.

"We were given the ultimatum that if we would not agree (with this request), they would table every item of business in the entire board meeting (including the appointment of missionaries)," said McIver.

McIver said the search committee, during a breakfast meeting Wednesday, agreed to accept the request "in an attempt to be conciliatory," and that Cotey was to make a motion to that effect as the first item of agen-

da. But Cotey, she said, was never allowed to do so.

In a telephone interview, John Click of Topeka, Kan., who said he was one of the three "ad hoc" committee members asked to negotiate with Cotey, said he could not imagine how Cotey could have interpreted what was said as "an ultimatum. I can say categorically that there was no idea of an ultimatum in our minds," said Click.

Click said conservatives on the board had been asking for the addition of representatives of their point of view on the search committee but Cotey and chairman Travis Wiginton of Norman, Okla., had refused, saying the bylaws limit the committee to seven persons.

Click added Cotey again refused on the Monday night before the board meeting, so the board members attending the caucus decided to present a motion asking the committee to resign.

When the search committee met for breakfast on Wednesday and agreed to the co-opting suggestion, "it was too late," said Click. "It had gone too far then. But if they had been willing to do it on Monday night, it might have made a definite difference."

Both Click and Johnny Jackson of Little Rock, who made the motion requesting the committee resignations, said there was never anything said in the board's executive session implying the search committee did not have integrity.

McIver said in her prepared statement the committee members who resigned unanimously felt it would be impossible to serve "with the existing attitude and no more trust in the committee than the motion for resignation evidenced."

Citing as evidence of lack of trust, McIver quoted one board member as saying that even if the (search) committee had nominated Paige Patterson as president of the Home Mission Board, the committee's nomination would have been rejected. Patterson, of Dallas, is president of the Criswell Center for Biblical Studies and a leader of the fundamental-conservative movement.

"I want to believe that the request for resignation was not personalized toward any individual of the committee," she said. "However, I feel that it held the unmistakable inference that our Christian integrity was called into question. Nevertheless, our individual pain pales in the light of the grief for the Home Mission Board expressed by the committee."

McIver said the action by the directors "has done great injury to the HMB, its missionary personnel and staff. We will feel the repercussions from the way this action was taken for years to come. At a time when reconciliation, unity, and peace are being prayed for and being sought by Southern Baptists, it appears that the schism in the HMB has widened."

Contacted during a camping trip in Florida, Cotey said McIver's account of the events is "basically true." Cotey said an ultimatum was implied by the ad hoc conservatives, although none of them used the word.

He added he was told some of the members of the group were so angry

at the search committee "they wanted to table any business that came before the board."

Cotey, pastor of First Baptist Church of Murfreesboro, Tenn., said he did not have the power or authority to add any "co-opted" members to the committee on Monday night. He felt that was a decision only the committee could make, and it was impossible to meet with the committee until Wednesday morning. But the ad hoc group wanted an answer immediately, and Cotey said he did not have the authority to agree to their demands.

Asked why he resigned from the committee, Cotey said: "Because I was asked to. There was no way I could continue under the circumstances."

Other search committee members were contacted by Baptist Press.

"I resigned because I felt I did not have the trust of the board members," said Don Aderhold, pastor of Columbia Drive Baptist Church, Decatur, Ga. "There was no way the committee could function and do its work without the trust of the board."

Lula Walker, a committee member from Beaverton, Ore., said she felt her integrity was being questioned, and that more than 50 percent of the board members did not trust her, including those who did not know her personally.

"I really agonized over the decision to resign, and almost did not resign," she said. "I think the thing I felt the strongest about was the refusal of the board to listen to the report of the search committee. They knew they had the votes, and the refusal to listen must have been out of fear that if we were heard, some people might have been swayed and they would lose control," she said.

Frank Wells, pastor of Briarcliff Baptist Church in Atlanta, called the action of the board "a dark day in the history of Southern Baptists." Wells, who opposed going into executive session, observed that when Baptists are not willing to do their business in the open, they violate the Baptist tradition of "telling the truth and trusting the people."

"When we don't trust trustworthy people, we may be saying more about ourselves than we realize," said Wells. "What took place was a ruthless expression of power."

Troy Morrison, director of church-minister relations for the Alabama Baptist Convention, said he resigned as a member of the committee because he felt it was the best interests of the board when it became apparent the committee could not work effectively.

"I'm not angry at anyone or offended," said Morrison. "I wish things could have been handled differently and better, but they weren't, and I'm not going to fuss about that."

Morrison added that a new committee will be appointed by the officers in keeping with the bylaws, "and the work of the Lord will go on. God is not finished with us yet, and I believe Southern Baptists will work through all our differences and God will somehow lead us out to victory."

Dan Martin is BP news editor; Jim Newton is HMB news editor.

Thursday, August 28, 1986

BAPTIST RECORD PAGE 7

Compromise tax bill may affect churches

(Continued from page 3)

He added that if, however, the employer provides the benefit for the lower-paid employee as well as the higher paid, neither group would be taxed for the benefit.

Certain church retirement plans would be exempt from some of the non-discriminatory rules, Nash said, but other church-paid benefit plans, such as medical and life insurance, will be subject if the reforms become law. For denominational agencies and institutions, the rules will apply to retirement plans as well as other benefits.

Under the tax reform proposal, 403(b) retirement income accounts, such as those administered by the Annuity Board, will be subject to more restrictive "catch up" rules. In "catching-up," a plan member puts

more personal money into the 403(b) account in order to make up for the years in which he puts in little or nothing.

The proposed provision will allow the employee to defer taxes as an elective contribution up to a maximum of \$9,500 per year. Such contributions are deducted from salary and are not subject to taxes until withdrawal. The \$9,500 maximum does not include the amount an employer contributes on behalf of an employee, Nash said, adding current law allows for a much higher individual contribution.

Also, according to Nash, the proposal calls for new penalty taxes, which certain exceptions, on early withdrawals from pension plans, including those administered by the Annuity Board.

Annuity trustees add to staff

(Continued from page 4)

In response to a motion made at the 1986 Southern Baptist Convention in Atlanta, the board authorized research to assess the conditions of Southern Baptist annuitants to recommend how more adequate provision for retirement income can be made for them.

Board President Darold Morgan reported that net income for the first

six months of 1986 was more than \$141.2 million, almost double that of the \$73.1 million income from the same period of 1985.

Total assets of the Annuity Board increased to more than \$1.86 billion, a gain of more than \$305 million during the last 12 months.

Also, the board promoted John D. Boskas to director of endowment effective Aug. 1.

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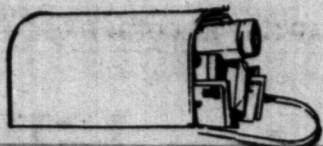
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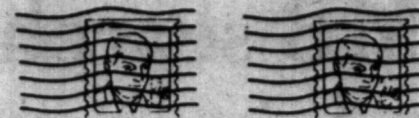
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Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Poplar Springs homecoming

Editor:

Poplar Springs Baptist Church of Newton, Miss., is having a homecoming, Sept. 28, 1986; and we wish to invite all former pastors and former members of our church to attend the services. What we need to ask of those who could help us is to give the names and addresses of those who presently live out of state and do not read the Record. If you know of anyone who is a former member and does not know of the event, please write the church at the following address, and we will

get the necessary information to them:

Poplar Springs Baptist Church
P. O. Box 456
Newton, Mississippi 39345

Thank you for your assistance in this matter, and we appreciate the fine work that you and your staff at the Baptist Record do for our Lord and His Church.

F. David Rives, pastor
Poplar Springs Church
Newton

President's message

Editor:

The 1986 Southern Baptist convention is now history but I have an observation to make and a question or two to ask.

The president's message and the convention sermon were noticeably absent from the Baptist Record, and I say noticeably because the Record has customarily carried one or both of these.

In the June 19 issue of the Record one of your editorials did mention the president's address by Dr. Stanley which you stated "many described as overtly political." Since you printed the charge it seems fairness would dictate that Dr. Stanley's message be printed in our state news journal so that Mississippi Baptists could have the privilege of reading it and deciding for themselves.

It also seems that since the convention sermon was preached by newly elected president Dr. Adrian Rogers, it would be newsworthy and important enough to be carried in the Record for Mississippi Baptists to read.

Why were these messages not

printed in the Record? Could it be bias? Could it be censorship?

Louise Shannon
Yazoo City

Historically we have published the convention sermon and the president's address because those who were to deliver them furnished us complete manuscripts in advance. This year neither person furnished such a manuscript, but that is no problem. They don't speak from manuscripts. Yet this fact left us unable to provide the printed messages that you have asked about.

Charles Stanley's president's address was political. I am sure that he intended for it to be and would agree that it was. I tried to take the edge off of my statement, however, and said that many observers felt that it was political. He was free to use his time for the address in whatever manner he chose.

You will have to decide for yourself concerning the last two questions. We simply were trying to do the best we could with what we had. — Editor.

Fernwood building

Editor:

I want to thank you for your inclusion of our church's groundbreaking ceremonies in the Baptist Record. It is great to have access to our state paper, in this way. Unfortunately, in writing the attached article, I made a mistake.

Our church is stated to be in "... the first major new building project since the construction of the sanctuary in 1910." My emphasis in writing was on "new building," however, many others read "first ... major building project." It is certainly understandable

and I regret the lack of clarity evident in the first article. Please share this fact. Our church, Fernwood Baptist (Pike), has added to our sanctuary on at least three occasions educational and fellowship space, not the least being the "digging-out" of a basement by our church Brotherhood many years ago. This new construction will add to what years of work have already provided at our church.

Thanks for your help.

Wright Eavenson, pastor
Fernwood Church
Fernwood

Spiritually

Editor:

First of all, let me say that I am Southern Baptist by choice. During the past year my family has had opportunity to visit several Baptist churches. It concerns me so much at how spiritually dry our churches are. Not all of them, but most. Everything is so programmed that it seems as though God has no place.

There is so much of the world in our churches that it's no wonder you can't get lost people to come. They don't see any difference. The thing that concerns me the most is how watered down the Word of God is in the churches, especially in the church in our

community. One pastor even told his flock that if there was any sermon they would like to hear to let him know and he would preach it. If that doesn't fulfill II Tim. 4:3, I don't know what does!

What ever happened to messages from God? I can't understand God's people sitting back and letting these things go on in the Lord's house. I believe in peace and harmony, but looks to me like there has to be a line drawn somewhere. I believe like Peter in Acts 5:29, "I ought to obey God rather than men." I urge God's people to wake up!

Name withheld by request

Dobson's view

Editor:

We finally have a president with some sense of the duty of government to protect itself and its people from the ravages of wickedness that ultimately bring God's wrath on a nation. A representative group of people were appointed to study pornography and have published a report that has the smut dealers up in arms. Why didn't you print James Dobson's view? He has worked so diligently to help rid society of this plague. It deeply troubles me that a fellow Southern Baptist in a responsible position printed the dissenting view of two out

of 11 people.

It is a commendable thing that we have a commission that has come out so strongly against this plague, and yet you printed the dissenting view. I'm disappointed!

Bobby T. Hood, pastor
Myrick Baptist Church
Laurel

We didn't have James Dobson's view. We printed the only one we had because we thought you would want to know that two people held this view and who they were — Editor.

Youth Night program

Editor:

First off, let me say a word of thanks to Dr. Richard Jackson, Mr. Bruce Fields, the Youth Night Band, and Youth Choir for their leadership in preparing our hearts for worship at Youth Night. As for the "musical feature," I was very disturbed by the "rock concert" atmosphere. Music suitable for worship should honor God. I can't see how this music honored him when we could not understand the words. This type of music seemed to be appealing just to human ears. We as Southern Baptists should not be in the "entertainment

business" but should be teaching our young people the truths of God's word.

You might think that this type of music was appealing to our young people. NOT SO! Many of our young people present admitted that they did not appreciate this music. I hope that the committee responsible for Youth Night will consider better possibilities for the musical feature for this annual meeting.

Ben W. Blackwell
Minister of music and youth
Rocky Creek Church
Lucedale, MS

Youth Night program

Editor:

I would like to commend Lloyd Luncford, Jim Didlake, and all the other people who had a part in planning the program for Youth Night on a job well done. They probably have heard, as I have, many critical and negative comments concerning the music of Miss Kim Boyce; but personally, I felt that her music was the best part of the program.

Pastors, youth directors, and other adult chaperones need to remember that the evening was intended for young people and quit viewing it from an adult perspective. You may not like the loud, pop sound; that's fine. I don't particularly care for Jimmy Swagart's music, but individual tastes don't make one style of music more Christian than another style. Lyrics are what make a song, not the beat. Many said they had trouble understanding her lyrics, for which I can offer two possible explanations: acoustics and listening style. My

youth and I were on the floor and had no problem understanding every word she said. Youth are used to picking out lyrics in that kind of music; and that's what makes it so good — it gives them the music they like with very positive, Christian lyrics. What a great tool in reaching young people!

Contemporary Christian artists are winning a lot more teenagers to the Lord than our Southern Baptist churches are because they do something we seem unwilling to do: they meet people where they are and don't get caught up in a lot of non-scriptural legalism such as what you wear and how you move on stage.

Everyone is entitled to their own musical preferences; but as Christians, our goal should be the same: to see people won to Christ. So let's quit criticizing one another and join hands in working for his kingdom.

Jason Bird, youth director
South Side Church
Meridian

Bibles needed

Editor:

I am a new Church Planter Apprentice, serving in the Meriden-Wallingford area of Connecticut since April. We are excited about starting a new church in New England and have already witnessed God's spirit leading before us as we visit people.

We now have three home Bible study fellowships across the two town area of 97,000 people, and plans are being made to begin another. Most of the 25-30 people at the Bible studies are new converts! Plans also are underway to begin regular worship services on Sept. 21 at an elementary school in Wallingford.

We are in desperate need of many "Good News America" Bibles,

brochures, flyers, posters, banners, etc. to use for our kick-off Sunday. I have already used over 800 "GNA" Bibles during prospect visitation that we have received from our fellow churches in New England. I have found that the response to them has been great here since the town is very patriotic!

Many churches in your state participated in the "Good News America" revivals but still have some "GNA" Bibles and materials left that they may be willing to donate to missions if they knew of our need for them.

Darrell Williams
Wallingford Bible Fellowship
18 Sylvan Ave.
Meriden, CT. 06450

Use the creativity

Editor:

In regard to the recent Youth Night service in Jackson, I am here to defend and support our contemporary Christian music co-laborers. A youth minister friend was recently bombarded by some ministers concerning the ministry of Ms. Kim Boyce at Youth Night. All Christian artists have a unique ministry which, sad to say, has not yet caught the Mississippi area. I refer you to 1 Cor. 12, which talks about the body having many members but one common purpose. What we fail to see is that Christian artists seek the same purpose that church staff workers seek: to see the lost come to Christ. They just have a different way of going about doing it. I also direct you to Phil. 1:18 where Paul states that whether through good or vain motives, Christ was being preached; and, in that, he rejoiced. Yes, Paul rejoiced!!

It is time we bury the narrow-minded views of a fundamental majority and get to the business at hand. Shall we limit God because of tradition to the point where he spits us out of his mouth? Is God powerful enough to use the very medium he created to minister in all styles, to all kinds of people? Let's continue in our traditional bondage and see how faithless we become. Let's not be as the scribes and Pharisees of Jesus' day, who condemned him for his radical simplicity. Rather, instead of fighting about what God's musical tastes are, let's seek to use the creativity which he gave us to discover more mediums of Christian ministry.

G. Padgett
Hattiesburg

Without taking one side or the other and thus without agreeing or disagreeing with you, I must point out that by the nature of the way we find our way as Baptists, if the majority of us are of the fundamentalist persuasion, that is the way that must prevail. It may be true that we don't always find God's will for the corporate body, but all we have to go on is a majority vote. — Editor.

Youth Night program

Editor:

I have just returned from Jackson from attending Youth Night. What an insult to a great man of God like Dr. Richard Jackson to precede him with such a sinuous exhibition of rock music. If prancing-dancing to the satanic beat of rock is an example of Christ-likeness, then we pastors have preached in vain. Calling what was sung "Christian" is a misnomer. It is a method of selling "trash" music to our Youth.

I asked one about the planning of such a program. His reply was "that it seems to appeal and reach the Youth." My question, is, "reach them with what?" I thought we were to teach our children good things!

The nation of Israel fell for the syncretic mixture of the worship of God and Baal. It did not work. The whole nation was destroyed in 722 B.C. This kind of youth programming will harm our youth. Thanks to the good grace of Dr. Richard Jackson, the trip was not a total waste.

Alvis K. Cooper, pastor
West Corinth Church
Corinth

Faces And Places

by anne washburn mcwilliams

Lucille listens to the Lord

Last week I was telling about Lucille Whatley, who spent her early years in the Baptist Orphanage, as it was called then. She'd gone to live with Mama Jo and Papa Jess Westmoreland in Pontotoc County, and at age 26 was about to slip off and get married. A neighbor told Papa Jess, "Yonder comes Drew Cannon. What's he doing over here?" Papa Jess rushed into the house, but Mama Jo told him, "You just be quiet. Lucille and Drew are going to get married today." That was Feb. 22, 1933. The two married in Hulsey and went by train to Jackson on their honeymoon.

The Cannons lived in Paris (Miss.) for a year. In 1934 they moved to Bruce, where she still lives in the same house. Drew, a farmer, died in 1974. Their son, Billy, born in 1938, is an engineer who works on the Mississippi River. There are two grandsons, Drew and Dewey.

For 18 years Lucille was Sunbeam leader at First Church, Bruce. In the early 50s, she remembers, she was teaching a children's study course book, Lily Mae and Dan, when the Lord spoke to her. "It was a book about China. But I saw little black children, not Chinese," she says.

Later somebody asked her, "The Lord speaks to you?"

And she answered, "If he didn't I wouldn't want anything to do with him. The reason some people don't hear God is they are not listening."

When she saw the vision of black children, she told her friend, Percy Ray, "The Lord is calling me to do something for him, but I can't go to a foreign field."

"Witness where you are," Ray said. So she decided to teach Vacation Bible Schools in churches of black Baptists in her area. The first summer she taught at Jackson Chapel, Bruce. A woman from Tennessee came to help her. The next summer she branched out to other churches. Over eight years she taught in five counties, at Robbs Chapel and Duff Chapel (Pontotoc); Kyle Chapel, West Grove, Bridges Chapel, Vardaman, and Oldtown (Calhoun); Zion Springs (Yalobusha); Oak Grove Chapel (Chickasaw); and Myrtle (Union).

In those days this wasn't easy. The wall of racial prejudice was higher than now. Opposition came. One deacon went to the sheriff about Lucille's schools and said, "Make her stop." The sheriff told him, "I have committed lots of sins, but I'm not go-

ing to add another one by stopping her."

She had no money to buy supplies. But that was no big obstacle to her. She made snowcones and sold them on the streets of Bruce, to make money for supplies.

At first, she had no car, so she walked. Then she and her husband got a jeep, and she drove it. "I'd put a robe over my dress to keep out the dust." When she appeared at one church, ready to begin, the room was empty. But in a few moments, the door opened and in walked a woman with 13 children — all hers. (Not long ago, Lucille saw this woman again, and the woman said, "You don't know how much that Bible school meant to us.")

She would serve refreshments at the schools, maybe lemonade. At the end of each school she would take the children on a picnic, perhaps make a freezer of ice cream, sometimes taking them in the jeep to Gore Springs.

One day she was unpacking a box of clothing given her for the children, when a dime rolled out. The church floor had wide cracks between the planks. But it seems the Lord knew how much she needed that dime. It rolled right straight down the plank, and not through a crack!

In 1953, near Ridgecrest, N.C., she bought a horse bell with the Statue of Liberty engraved on it. She told her pupils that all who would give a dime to help pay for the bell could have their names engraved on the bell. This she did. She would ring the bell at end of recess to call the children back inside from their play in the woods.

Another thing she remembers. She escorted a group of black youngsters to summer camp near Jackson. They arrived at the bus station in Jackson at 2 a.m., no way to get any further. She called Dr. Chester Quarles' house, but he was out of town. She called H. J. Bennett at Byram; he got up out of bed and came to drive them to camp.

Then, besides the children, the Lord told her to include the adults. At Oldtown, where they met under shade trees, a mother brought her baby and its bottle. In other places, she held an extra class for adults.

"Go to their houses," she heard the Lord say, "to tell them."

"But I already witness to those I see when I'm selling Fashions." (She was sometimes a saleswoman on the side.)

"That's not enough. Go to all the houses."

This was a hard command for her

to obey, especially at first. Finally she summoned courage to go to the first house. She knocked and knocked at the front door; no one answered.

"Go around back," she heard the Lord say.

Around there, a couple sat playing cards, their money on the table.

One of them was Aunt Chaney. "I'm surprised at you!" Lucille told her.

Aunt Chaney was not a Christian, but she was willing to listen to what Mrs. Cannon would say. Then Lucille discovered she'd forgotten to bring her Bible. She began quoting scriptures from memory, but Aunt Chaney found a ragged Bible someone had left at her house. Soon the woman made a decision to ask forgiveness for her sins and to trust Jesus to save her. "By the time I left, she was shouting!" (Not long ago Lucille got a message from Aunt Chaney, "Tell Mrs. Cannon I'll never forget her.")

She would ask the children to bring an offering, but few did. Once a boy brought a little naked chicken and gave it to her. She took it home, fed it, and kept it until it was grown. The chicken donor, she remembers, was Jimmie Steen from near Coffeetown, who later made all As at Mississippi State.

"Those boys and girls did well in Bible study. They would learn all their memory verses. Three of them that she knows about have Ph.D. degrees, three have master's degrees, and one is a veterinarian. Some others are teachers and lawyers.

When J. B. Laney, director of missions, learned she was doing this work as a volunteer, with no pay, he talked with the state Sunday School Department and they began paying her, in the last years, \$12 a week (regular workers in the white schools were getting \$25 a week.)

But her pay was far more than a chicken, or even \$12 a week, she says, "for God said, 'My word does not return to me void.'" Lucille kept careful records, and in eight years she counted among those children 800 professions of faith. Many of them were baptized in the Schoona River.

The World Bible League furnished her with 100 Bibles to place in the homes of black people. She spent Christmas Day, 1954, with the task, for her husband had to work. "Oh, yes, they had dolls and toys, but no Bible," she told me. "It was a happy day with me to witness for Jesus."

(Continued next week)

Two Juneau churches call pastors

Since I wrote the column on the churches of Juneau, Alaska, I have learned that Glacier Valley Baptist Church, Juneau, has a new pastor, beginning this month. Michael R. Procter, pastor of Palms Southern Baptist Church, Palms, Calif., is moving there. The church is small, averaging less than 40 a week in Sunday School, and had been looking for

a pastor for about two years. Procter and his wife, Rebecca, have two children, Seth and Noah.

This bit of news came to me from Walter Price, native Mississippian and former pastor in Mississippi, who is now pastor of First Southern Baptist Church, Beaumont, Calif.

First Church, Juneau, has also called a pastor, Johnny Jackson from Florida. Janet Page wrote me that his family arrived on the ferry Columbia. "It was scheduled to come at 5:30 a.m. but was an hour late. A number of our church people were there to meet them. The sky was overcast, but some of the mountains could be seen. The Jacksons have four children."



Bible school students take a rest during a picnic at Gore Springs.



Lucille visits with Aunt Chaney, the first black woman she helped to lead to Christ.



Lucille Cannon loads VBS supplies in her jeep.



A little girl waves the flag at Bible school, Robbs Chapel, Pontotoc County.



Lucille meets with an adult group in Bible school at Oak Grove Church, Calhoun County.

SCRAPBOOK

Dirty feet

Then he poured water into a basin and began to wash the disciples' feet . . . (John 13:5).

Again tonight I'm soiled, Lord,
I walk the daily street
Of pride, of hate, of anger;
And now, I've dirty feet.

Each morning I am clean, Lord,
Forgiven of the past,
So shiny bright my entrance;
Somehow it does not last.

Grime's temper streaks my heel, Lord,
Impatience mires each toe;
Careless and thoughtless foul the way
And muddy prints I sow.

Remove these daily layers
Of blemish, stain, and sin;
Please purify — as long ago —
Lord, wash my feet again.

—Mrs. D. F. Crowe
Greenville

Summer's ending

To everything there is a season, and
a time to every purpose under the
Heaven. Ecc. 3:1

I can still hear sounds of summer
See the green grass on the lawn,
See the waning blooms of springtime
As the summer lingers on.

See the hummingbirds still feeding
Hear the happy sound of bees,
Feel the dewy morning breezes
As they kiss the falling leaves.

Does the bluejay sing a message
As he warbles out his song?
Saying "Hark!, it's almost autumn,
Next comes winter; won't be long."

Then I try to grasp the wonder
Of the seasons and the plan
As I praise a Great Creator
For his kind, yet mighty hand.

—Augustine Burch
Brookhaven

No other name

There is no other name given among
men, whereby he might save.
There is no other life but Jesus' life
to deliver us from the grave.
No other songs sung ever sound so
sweet,
No other name but Jesus' name can
make our lives complete.

—(Mrs.) Dorothy C. Pridgen
Collins

Your way? or his way?

Man can never be perfect
The Bible says that this is so
Only one has held this honor
He was born 2,000 years ago.

God came to earth to be among us
in the form of his son Jesus Christ
To save man from all of his troubles,
His sin, his suffering, and his strife.

He gave us an example to follow
to be happy, to be free, to be pure
Our lives would never be hollow
Through him we could really be sure.

But man doesn't want to listen
He wants to have it his way
To live his life as he chooses,
No matter what God has to say.

But we can go on with our living.
Our sin, our suffering, our shame.
We can push aside the very reason
Our Saviour Jesus Christ came.

Some day we will hear him calling,
The voice from heaven above,
The voice we can't ignore forever,
Our Christ will be calling with love.

We can ignore it if we really want to.
We can go on our own merry way;
But God doesn't forget our transgressions,
One way or the other we'll pay.

So I urge you to stand up and be counted
To be on the Lord's winning side.
Put all of your troubles behind you;
That is the reason he died.

—Thomas F. Williams, Laurel

The day lily

The morning sun touches the blossom and awakens it ever so gently with its warm fingers. What glorious color welcomes the summer world and follows the sun's directing, as if turning her head to soak up all of life. Then as evening shadows fall the petals close quietly with a soundless hush, never to open again.

This was your hour, dear day lily. You waited so patiently through winter cold and the year of preparation. If God so planned for you to bloom just one day, how important does my day become? The ones of preparation, as well as the day of blooming, are equally important.

Should I question the cold trials and hiding away times and the pain of pushing on up through difficult soils of circumstances? The seemingly endless days of just growing try my patience. The question: How do I not know that I am being prepared in the time of the Eternal One for such an hour as this? My blooming to God's glory is only for just a day.

—Lynda Philley Tharp, Greenville

Volunteers accept hardship in extending care

By Art Toalston

GUNDO MESKEL, Ethiopia (BP)
Ann Smith can't take a break.

"You must keep that baby's eyes clean or he'll go blind," she tells the mother of a young child through a translator at the Southern Baptist feeding station in Gundo Meskel, Ethiopia.

Mothers and babies, some crying, some suffering from worms or other ailments, are waiting in line, along with two elderly men and several young Ethiopians. Smith, 24, never knows what she'll encounter. A woman's face is badly swollen from an abscessed tooth. A 15-year-old epileptic needs bandages changed on her burned, and now deformed, leg. She suffered third-degree burns when she fell into a cooking fire during a seizure.

Three times a day Smith makes rounds at the shelter among 80 mothers and their malnourished children. The mothers, she insists, must exercise the children's frail legs. "If you don't make them get up and walk, they'll get bed sores, pneumonia and they'll die."

Smith, of Bessemer, Ala., resigned from a hospital's intensive coronary care unit to come to Ethiopia. She's one of 23 volunteers from churches in the United States assisting Southern Baptists' three missionary couples.

A dozen volunteers work at clinics in the five remote feeding stations. Several do administrative work. Three are involved in veterinary work; two in water projects. About 50 Ethiopian Christians work in food distribution under missionary supervision.

Volunteers are meeting needs that, otherwise, would go unmet, says R. Keith Parks, Southern Baptist Foreign Mission Board president, after visiting Ethiopia in April. He notes their willingness "to interrupt a career or terminate a career early, with no regard for financial benefits" and their certainty "that the Lord has sent them here for a spiritual ministry."

"Three missionary families can't feed and treat 100,000-plus people," says missionary Jerry Bedsole, a veterinarian. "We had to have volunteers." In planning for the first feeding station last year, there wasn't time for career candidates to be screened and trained and to learn a new language.

More volunteers, not just career missionaries, still are needed in Ethiopia, especially in nursing, but also in agriculture, veterinary medicine and water development.

Volunteers "extend our mission ministry, meeting an emergency situation," Bedsole explains. "They've moved right into the work," and their labors have become "the foundation, the launching pad" for an ongoing witness.

"They have adapted to very strenuous, emotional work and living situations," says Lynn Groce, mission chairman and agriculturalist, "and they've done a superb job." Several had serious bouts with typhoid or typhus. Yet after a few weeks of rest, they were back at their stations, where the living quarters are without running water and electricity.

"You miss civilization, your friends, your family, your social life,"

admits Diana McKinnis, 25, a nurse from Fort Worth, Texas. Yet there's "a feeling that you're really doing something unselfish."

Volunteers have bittersweet jobs, according to Groce's wife, Suzanne. They've seen appreciation on once-starving Ethiopian faces. But because the famine is not yet over, "They bear the emotional trauma of having to deal with hungry, sometimes dying, people."

Smith knew she would see children die in Ethiopia, "but it didn't make it any easier."

"I thought I'd see a lot more die than I have," another volunteer nurse, Kelly Leeper, 23, says. "Still, even one is too many." Her parents are James and Jean Leeper, missionaries in West Germany.

As valuable as the volunteers have been, Bedsole reminds, "You can't run mission work off short-termers. You only see long-term results from people who plant their lives in a country, learn the culture and language and identify as much as possible with the people."

Volunteer nurse Debbie Welch, 29, from Green River, Wyo., understands. When an infant dies, she yearns to tell a grieving mother, "The child is in God's hands." But not knowing the dialect, she can't express it. A hug barely suffices.

Missionaries and volunteers alike here have been disappointed that no doctor has joined their ranks during the 14-month feeding effort. "I can't believe that out of 14 million Southern Baptists we don't have one doctor who's willing to spend a year with us," says Ed Mason of Tallahassee,

a former president of the Florida Baptist Convention. He and his wife, Vi, do administrative work in Addis Ababa.

Often Smith has told patients, "There's nothing we can do," lacking a physician or surgeon. "I have never felt so absolutely helpless."

"We're doing doctor's work here," Rosie Fenton of Cocoa Beach, Fla., says. Diagnosing illnesses and prescribing medications aren't done by nurses in the United States. "You certainly pray for wisdom," adds Fenton, who gave up a job as head nurse at a hospital's pediatric unit. She was a missionary to New Guinea with the Christian and Missionary Alliance from 1953 to 1963.

Volunteers have come to Ethiopia via different spiritual pathways.

Dono and Betty Moore are retired missionaries who worked in the Philippines and Ghana. Some friends joke "we should stay home and be grandparents," Moore, 66, the mission's treasurer, says. But "they know good and well we're committed."

Betty Barham, 55, of Sontag, Miss., is a widow and mother of five who will miss the wedding of her youngest daughter and the birth of her fifth grandchild. In opting to work in Ethiopia, she reasoned, "I belong to another family — a church family and a world family — beyond my immediate family, and all of that has to be considered when making choices in life."

Russell Helms, 22, of Birmingham, Ala., a nurse who worked the same shift and same unit as Smith, has "always wanted to be a missionary in

some form or fashion." His interest was nurtured by his mother, Reba, who read "Open Windows" devotions to him into his teen-age years and prayed with him for missionaries on their birthdays.

Charles Field, a veterinarian from Tallahassee, and his wife, Millie, friends of the Masons, had long been interested in volunteer missions in gratitude for God's blessings. Several words from Mason stuck in their minds: "You need to come, too."

Mike Camden, who left a state public health engineer's job, and his wife, Martha, made missions commitments in their Abingdon, Va., church in 1984, then a year slipped by. "You can say over and over, 'Yes, Lord, I want to do your will,'" she says, "but until you actually start filling out the applications, you're not really showing him you're serious."

Art Toalston and photographer Warren Johnson, both of the FMB, recently returned from a news trip to Ethiopia.

McIntire protests

AMSTERDAM, The Netherlands (EP) — Fundamentalist Carl McIntire, president of the International Council of Christian Churches (ICC) and a perennial critic of evangelist Billy Graham, made his customary appearance outside the RAI Convention Center to protest against the participation in the International Conference of Itinerant Evangelists (ICIE) of some 100 church men from the Soviet Union and other Eastern European countries.

Staff Changes

Billy Harris, a native of Frankville, Ala. began serving as pastor of Southside Church, Yazoo City, July 6.



Harris

Harris recently received his master of divinity degree from New Orleans Seminary. He was awarded the 1986 Broadman seminarian award for outstanding achievement in Biblical studies and outstanding student award in the master of divinity program. While attending seminary, he taught at Union Baptist Theological Seminary in New Orleans. Harris has done additional study at Oxford University. He participated in an archaeological expedition at Timnah, Israel. Harris and his wife, Patty, have two daughters, Michelle and Melissa.

John Landrum has accepted the pastorate of Riverside Church, Gulf Coast. He is a graduate of Mississippi College and New Orleans Seminary.

Howard M. Peak, a native of Louisiana, has resigned as pastor of Fort Adams Mission, Fort Adams, to become pastor of Bellehaven, Ocean Springs.

Peak received his masters degree, and is enrolled in the doctor of ministry program at New Orleans Seminary.

He served as associational evangelism director for Mississippi Association.

Peak and his wife, Suzanne, have one daughter, Stephanie.

Revival Dates

Doty Chapel, Shannon: Aug. 31-Sept. 5; 7 each evening; Phil Hardwick, evangelist; Mayo Grubbs, music, W. C. "Bill" Mason, pastor.

Sand Ridge (Scott): Sept. 21-24; 7:30 p.m. (weeknights); Alan Balliet, pastor, Springfield (Scott) evangelist; Sunday services, regular time; Danny Moss, pastor.

Big Ridge (Gulf Coast): Aug. 31-Sept. 4; Sunday, 11 a.m. and 7 p.m.; Mon.-Thurs., 7:15 p.m.; Benny Jackson, evangelist; Dennis Dollar, music director; Robert M. Carlisle, pastor.

Homecomings

Bluff Springs, Magnolia: Aug. 31; Sunday School, 10 a.m., morning worship, 11 a.m.; followed by dinner in fellowship hall; afternoon service, 1:15 p.m., featuring "Jubilation," local gospel quartet; Jerry Mixon, former pastor of Bluff Springs, and pastor of First, Winona, guest speaker; no evening service; Greg Potts, pastor.

Revival Results

County Line (Copiah): Aug. 10-13; Tommy Cherry, Parkview, Leland, evangelist; Mrs. Carol Welch, music; eight professions of faith, nine rededications; Peter Haik, pastor.

If you keep your mind sufficiently open, people will throw a lot of rubbish into it.

Fred Selby recently resigned as pastor of the 3,000 member Main Street Church, Hattiesburg to enter the field of full-time evangelism. He is available for revivals, Bible conferences, pulpit supply, and as interim pastor. Selby may be reached at 104 Regency Drive, Hattiesburg, MS 39401 or by phone (601) 268-3292 or (601) 268-6701.

David R. Grant, former pastor of Broadmoor Church, Jackson, has assumed the interim pastorate at

Liberty Church, Flowood. Grant also serves as chaplain at River Oaks Hospital in Flowood. **Wendell Wiggins**, former minister of youth at Rehobeth and Meadow Grove churches is now serving as minister of youth at Liberty church.

Myles Dowdy has resigned the pastorate of Northward Church, Gulf Coast, to accept the position of missionary pastor in Butler, Ga., near Atlanta.

New Prospect (Lincoln) has called **Jerry Jackson** as pastor.

Moak's Creek (Lincoln) has called **Billy Howe** as pastor.

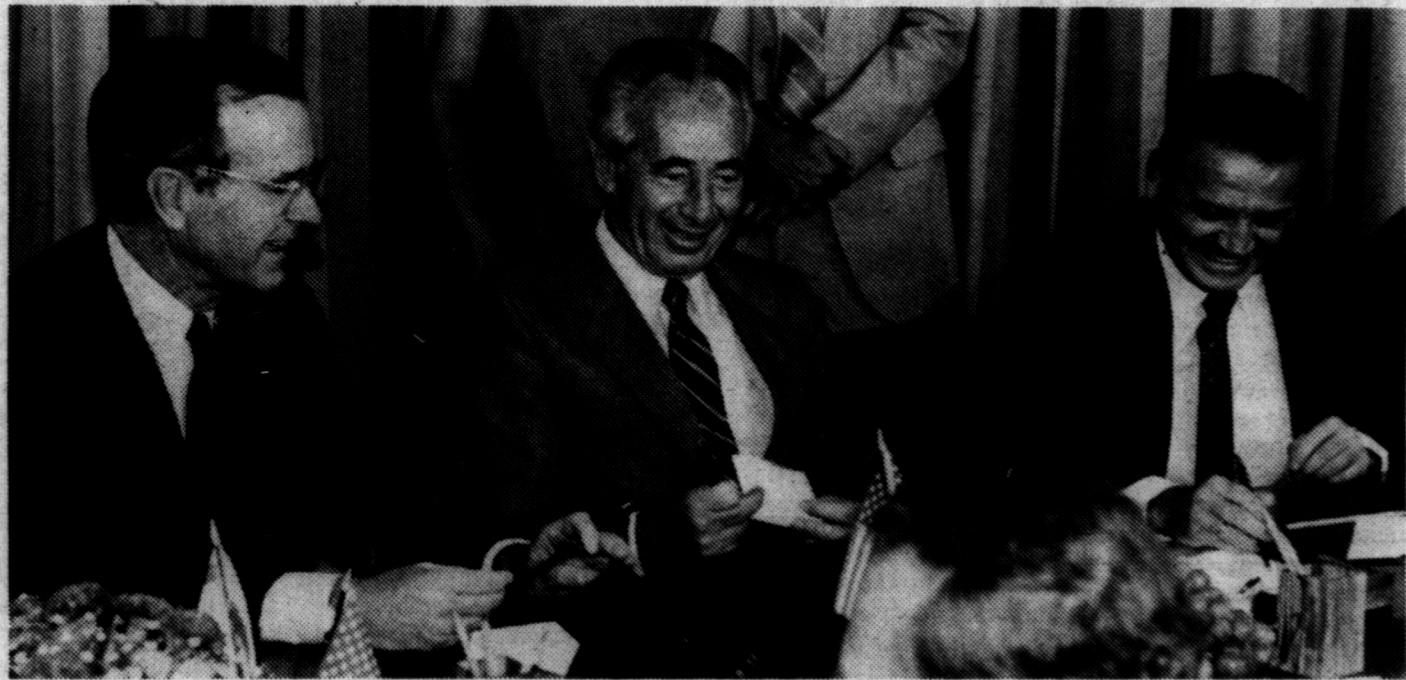
Midway Church, George County, called **Van Hardin** as pastor. He had been serving as interim pastor there.

Bill Sims has resigned as pastor of Grace Memorial Church, Gulfport, after three years of service. He plans to return to his hometown of Humboldt, Tenn.

Rossie Francis, pastor of Faith Obedience Church in Gulf Coast Association, has been transferred by the Air Force to Turkey for a two-year assignment. He was writer of devotionals during July in the Baptist Record.

What would the Ten Commandments look like if Moses had been required to run them through a hostile legislature?

If you've been waiting for a formal invitation to visit Israel, you've got it.



Vice President Bush with Israel's Prime Minister Peres and Minister of Tourism Sharir at the recent signing of the Memorandum on Tourism.

A Memorandum on Tourism has just been signed in the spirit of friendship between two countries:

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And in this Memorandum, Prime Minister Peres invites you to visit Israel.

As he states, the people of Israel have a very special feeling for the people of the United States. A feeling inspired by "The common heritage of democracy and freedom."

So if you've ever hoped to visit Israel one day, now you've got a formal invitation.

And friends eager to see you.

**Come to Israel.
Come stay with friends.**

See your travel agent or contact the nearest Israel Government Tourist Office in Chicago, Houston, Los Angeles, Miami, New York, San Francisco, or Washington, D.C.

capsules

Cubans give good report

SANTIAGO DE CUBA — Cuba's Eastern Baptist Convention reported a total of 314 baptisms during 1985, bringing the membership of its affiliated churches to 5,970. The Convention is made up of 120 churches, 15 preaching stations, and 61 pastors. The 125 Sunday Schools minister to approximately 7,000 persons.

The convention also reported that its seminary recently received permission to restore all of its buildings. The seminary and the convention office in Santiago benefitted during the year from gifts of automobiles from American Baptist Churches. In addition, four motorcycles were designated for use on missionary circuits where pastors often serve as many as four or five congregations.

40 churches begun in India

BANGALORE, India — Baptists in the Indian state of Karnataka added 40 new churches to their ranks last year as their convention solidified under the theme, "Doing All That Jesus Commanded."

The 240 churches in Karnataka chose "Planned Growth in Giving" as its theme for this year. The convention's stewardship emphasis is in preparation for 1988, when a regular Southern Baptist subsidy is to be phased out.

Spurred by a goal for each church to start at least one other, Karnataka Baptists began 166 churches in 1983 and 1984. They started out in 1983 with only 34 churches.

Postal rates hike held up

WASHINGTON (BP) — Recent action by the U.S. House of Representatives would maintain current postal rates for non-profit publications, including Baptist state newspapers and some church newsletters, through September 1987.

The House-approved appropriation bill contains \$650 million in federal subsidy to provide reduced mailing rates for non-profit mailers. Although almost \$26 million less than in fiscal year 1986, that appropriation would allow the Postal Service to maintain current rates until Oct. 1, 1987, according to a report by the House Committee on Appropriations.

The House now must wait for the Senate to pass its own version of the Treasury, Postal Service, and General Government Appropriation bill.

Mormons may proceed

JERUSALEM, Israel (EP) — The Church of Jesus Christ of Latter-day Saints (Mormons) has a right to build a study center on the Mount of Olives, according to a legal opinion written by Israel's attorney general. An eight-member government committee that has opposed construction reluctantly agreed to abide by that opinion.

Houston: Christian Yellow Pages

HOUSTON, Texas (EP) — A 24-hour-a-day Christian Yellow Pages network has been begun by the Christian Chamber of Commerce National Office in Houston. Consumers may call at any time to find hundreds of Christian-owned businesses and services in the greater Houston area. Consumers receive this service free of charge; businesses pay to be listed in the Christian Yellow Pages. Similar operations are planned for other cities.

Church of God is 100

ATLANTA, Ga. (EP) — An estimated crowd of 25,000 delegates gathered in Atlanta July 29-Aug. 3 for the Church of God's (Cleveland, Tennessee) 61st General Assembly, which marks the centennial of America's first Pentecostal denomination, which now has 1.6 million members in 109 countries.

ALC wants Chicago

MINNEAPOLIS, Minn. (EP) — Chicago has been endorsed by The American Lutheran Church (ALC) as the headquarters of the new Lutheran church to be formed in 1988. The ALC Church Council voted 26-12 to affirm the June recommendation of the Commission for a New Lutheran Church (CNLC).

The new Lutheran Church will be formed when the ALC, Lutheran Church in America (LCA) and Association of Evangelical Lutheran Churches (AELC) unite in 1988 to form a new 5.3 million-member church body.

Hispanics weaken

NEW YORK, N.Y. (EP) — The religious faith of Hispanic Roman Catholics in the United States weakens as they become more rooted in the U.S., master English, increase their income and education, and begin to climb the socioeconomic ladder, according to a new national study.

The study also noted that about 80 percent of Hispanic Catholics have been approached for conversion by Evangelicals, Pentecostals, and other groups, and that a majority of Hispanic Catholics had a favorable view of these groups.

The study, "The Hispanic Catholic in the United States," was based on a survey of over 1,000 Hispanic Catholics from around the U.S., conducted for the Northeast Pastoral Center for Hispanics.

Masterlife to retain converts

RECIFE, Brazil — Baptists from all 22 states in Brazil gathered in Recife recently for a pilot project of Masterlife, a discipleship program which may help churches retain new converts. Church leaders have been concerned about new converts dropping out of church or being expelled because of non-attendance or smoking.



Bolivar team works in Ohio

Fourteen persons returned July 19 to Bolivar Association from a week long mission project in Trenton, Ohio. The eight men worked on the 5,000 square foot building to be occupied by the Edgewood Baptist Chapel. The four women conducted four Backyard Bible Clubs each day. Two youths also helped. The men contributed a combined total of about 500 work hours. The women enrolled 76 children in the Bible clubs. Pictured are: front row; Chuck Turner and Charlton Johnson, standing; Joyce Johnson, Mary Burton, D. A. "Doc" Brown, Robert Naron, Jewel Henderson, Odis Henderson, director of missions, and Bob Elkins; Back row; Gary Johnson, Edith Gibson, Robert Haney, Jimmy Alford, and Ed Ballard.

New Haven (Choctaw) to celebrate centennial

New Haven Church near Weir in Choctaw County plans to celebrate its 100th anniversary on Sept. 7 with Sunday School at 10, morning worship at 11, lunch on the grounds, and singing and a special program in the afternoon. Gwin Middleton, a former pastor, will bring the morning message.

Mrs. Bervie Henson, Eupora, age 101, the oldest member, united with the church in 1908.

Winnie Ming, New Haven member, states, "Testimonies will be appreciated, and also old pictures and other items of interest for display.

Wear colonial costumes if desired."

New Haven was organized Sept. 5, 1886 with 13 charter members. A local young minister, J. H. D. Watson, was called as pastor and served there 40 years.

Other pastors have been J. T. Sargent, J. L. Wilson, J. W. Sims, R. A. Eddleman, J. S. Deal, Thurman Adams, J. W. Kitchens, Van Hardin, Earl Brooks, J. V. Wilson, R. L. Jordan, Arnold Jacks, J. B. Middleton, J. C. Hawthorne, Jerry L. Robinson Jr., Marvin Cain, Gwin Middleton, J. W. Nolen, H. B. Campbell, Norman Perkins, J. A. McMillan, Bob Woods, and currently Donnie Eaves.

Thirteen from state get degrees in New Orleans

Thirteen Mississippians or former Mississippians received degrees July 25 from New Orleans Seminary. They completed course work this summer and became members of the 68th graduating class at the seminary.

Maria Hazel Thompson, Laurel, received the master of religious education degree. Her home church is West Laurel.

Roy Leon Williams, Stonewall, received the master of divinity degree. He is minister of music of Center Grove Church, Meridian.

Tommy Doyle Martin of Jackson received the master of divinity degree. His home church is Van Winkle.

Timothy Oakes Drane of Ackerman received the master of religious education degree. He is minister of music and youth of Don Avenue Church, Denham Springs, La. His father, James E. Drane, is director of missions, Choctaw Association.

John C. Renfro from Pearl received the master of religious education degree. He is minister of music and

youth at Star Church. His father is director of missions, Rankin County.

Sid I. Taylor, from Montgomery, Ala., received the master of religious education degree. His home church is First, Gautier.

Michael S. Yopp, Memphis, received the master of divinity degree. He is pastor of Pleasant Hill, Richton. His home church is Range Hills, Memphis.

Terry T. L. Frederick, Memphis, received the master of divinity degree. He is pastor of Thomas First Baptist Church, Franklinton, La. His home church is Peabody, Memphis.

Bradley Price Roderick from Pass Christian received the master of divinity degree. His home church is Parkway, Jackson.

Ronnie Keith Maxie from Carriere received the master of religious education degree. His home church is West Union, Richton.

Larry Thomas McEwen from Ruth received the master of divinity degree. His home church is

(Continued on page 13)

Chaplains will meet at Garaywa

Pastors and lay persons are invited to learn more about chaplaincy ministry opportunities in Mississippi by attending the Annual Chaplaincy Conference at Garaywa Sept. 5 and 6. The program will begin with dinner at 5:30 on Friday and conclude with lunch on Saturday.

The conference will feature Jimmy McGuire, pastor of Lakeside Presbyterian Church, Jackson, who will lead conferees through exercises of introspection and life goal performance evaluations.

Betty Smith will preview the book, *Women in Mid-life Crisis* by Jim and Sally Conway, for the chaplains' wives. Lewis G. Burnett, Chaplains Division, Home Mission Board, will update conferees of the status of military chaplaincy. Roger Welborn, police officer with the Meridian Police Department, will discuss the role of public safety chaplains in fire and police units. Ed Holmes, chaplain, VA Center, Biloxi, will lead discussions on the status of requirements for hospital chaplains, and Harold Jordan, chaplain at Marathon LeTourneau in Vicksburg, will discuss the need for industrial and business chaplains.

The programs, room, and meals costs are being cared for by the Home Mission Board, SBC, and the Cooperative Missions Department, Mississippi Baptist Convention Board.

Reservations for the conference may be made by calling Jane Oakes at the Cooperative Missions office 968-3800. Reservations may be made as late as noon on Sept. 5.

There is no point in crying, "peace, peace," if at the same time we reject the Prince of Peace.

If the Bible is mistaken in telling us from whence we came, how can we trust it to tell us where we are going?

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EDT	CDT	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	MDT	PDT
6:00	5:00	Country Crossroads	Plant Groom	Life Today	Lifestyle	Life Today	Lifestyle	Our World	4:00	3:00
6:30	5:30	Super Handyman	At Home With Bible	Word of Life	Human Dimension	Joy of Music	Prime Timers	4:30	3:30	
7:00	6:00	Changed Lives	Westbrook Hospital	Westbrook Hospital	Public Defender	Westbrook Hospital	26 Men	La Vida Hoy	5:00	4:00
7:30	6:30	One In The Spirit						5:30	4:30	
8:00	7:00	Catch the Spirit	Westbrook Hospital	Westbrook Hospital	Sunshine Factory	Gigglesort Hotel	Moody Science	6:00	5:00	
8:30	7:30	This Is The Life						6:30	5:30	
9:00	8:00	Christopher Closeup	Cisco Kid	Encore Theatre	Bill Cosby Show	Country Crossroads	7:00	6:00		
9:30	8:30	Bobby Jones Show					7:30	6:30		
10:00	9:00	In Touch	Joy of Music	In Concert	Family Foundations	8:00	7:00			
10:30	9:30	Joy of Music				8:30	7:30			
11:00	10:00	Home With The Bible	Life Today	Life Today	Lifestyle	Life Today	Lifestyle	9:00	8:00	
11:30	10:30	Human Dimension	Profiles	Prime Timers	At Home With Bible	Word of Life	Human Dimension	Joy of Music	9:30	8:30
Noon	11:00	David Wade							10:00	9:00
12:30	11:30	Baptist Hour	Gigglesort Hotel	Cisco Kid	Psychiatry and You	COPE	Jimmy Houston	Our World	10:30	9:30
1:00	Noon	Imagine That							11:00	10:00
1:30	12:30	Moody Science	Sunshine Factory	Gigglesort Hotel	Cisco Kid	Psychiatry and You	COPE	Jimmy Houston	11:30	10:30
2:00	1:00	Super Handyman							12:30	11:30
2:30	1:30	The Sunday Selection	Encore Theatre	Imagine That	Moody Science	Sun. School Lesson	David Wade	Plant Groom	1:00	Noon
3:00	2:00	Joy of Music							1:30	12:30
3:30	2:30	In Touch	Gigglesort Hotel	Cisco Kid	Super Handyman	Eat Healthy	Success	In Concert	2:00	1:00
4:00	3:00	Home With The Bible							2:30	1:30
5:00	4:00	Human Dimension	Gigglesort Hotel	Cisco Kid	Super Handyman	Eat Healthy	Success	In Concert	2:30	1:30
5:30	4:30	Profiles							3:00	2:00
6:00	5:00	This Is The Life	Life Today	Lifestyle	Life Today	Lifestyle	Life Today	Super Handyman	3:30	2:30
6:30	5:30	Christopher Closeup	Word of Life	Human Dimension	Joy of Music	Prime Timers	Country Crossroads	4:00	3:00	
7:00	6:00	Bobby Jones Show						4:30	3:30	
7:30	6:30	Changed Lives	David Wade	Plant Groom	Super Handyman	Eat Healthy	Success	In Concert	5:00	4:00
8:00	7:00	One In The Spirit							5:30	4:30
8:30	7:30	Catch the Spirit	Country Crossroads	Great Churches	In Concert	Invitation to Life	Country Crossroads	Family Foundations	6:00	5:00
9:00	8:00	The Sunday Selection							6:30	5:30
9:30	8:30	Joy of Music	COPE	Imagine That	Moody Science	Sun. School Lesson	David Wade	Plant Groom	7:00	6:00
10:00	9:00	In Touch							7:30	6:30
10:30	9:30	Home With The Bible	Westbrook Hospital	Public Defender	Westbrook Hospital	Twenty Six Men	Westbrook Hospital	Profiles	8:00	7:00
11:00	10:00	Human Dimension							8:30	7:30
11:30	10:30	Baptist Hour	Life Today	Lifestyle	Life Today	Lifestyle	Life Today	This Is The Life	9:00	8:00
Midnight	11:00	Prime Timers	Word of Life	Human Dimension	Joy of Music	Prime Timers	Bobby Jones Show	Christopher Closeup	9:30	8:30
12:30	11:30	Changed Lives							10:00	9:00
1:00	Midnight	One In The Spirit	Plant Groom	Super Handyman	Eat Healthy	Success	In Concert	Family Foundations	10:30	9:30
1:30	12:30	Catch the Spirit							11:00	10:00
2:00	1:00	This Is The Life	COPE	Imagine That	Moody Science	Sun. School Lesson	David Wade	Plant Groom	11:30	10:30
2:30	1:30	Christopher Closeup							12:30	11:30
3:00	2:00	Bobby Jones Show	Westbrook Hospital	Public Defender	Westbrook Hospital	Twenty Six Men	Westbrook Hospital	Our World	1:00	Midnight
3:30	2:30	Changed Lives							1:30	12:30
4:00	3:00	Baptist Hour	Encore Theatre	Imagine That	Moody Science	Sun. School Lesson	David Wade	Plant Groom	2:00	1:00
4:30	3:30	Home With The Bible							2:30	1:30
5:00	4:00	Prime Timers	David Wade	Life Today	Lifestyle	Life Today	Lifestyle	Life Today	3:00	2:00
5:30	4:30	Human Dimension							3:30	2:30

First, Yazoo City, names "Churchman of the Year"

As a part of the activities of "Homecoming '86" at First Church, Yazoo City on Sunday, Aug. 17, the "Churchman of the Year" was announced. Recipient of the award was Charles J. Jackson, a member of the congregation since Sept. 10, 1950.

In November of 1950 Mr. Jackson was elected a deacon.

In making the announcement of the award, James F. Yates, pastor, listed several of the offices Jackson has held in the church: general director of the Sunday School, director of the Training Union, a deacon and deacons' council chairman and council secretary, chairman of the stewardship committee, member of the finance committee, insurance committee, and as a trustee of the Caperton Fund.

He has been a long-time, faithful member of the sanctuary choir, a member of the men's quartet, mixed gospel quartet, and from time to time, a soloist.

"Homecoming '86" also marked the anniversary of James F. Yates as pastor of the congregation. He preached his first sermon as the church's pastor on Sunday, Aug. 20, 1961, after coming from a pastorate at

First Church, Paragould, Ark.

The morning worship service on August 17 featured special music by the sanctuary choir and the "Yates Family Singers," the four children of Jim and Joy Yates, their spouses, and a grandson. "Trilogy of Praise," an arrangement by Kathryn Barfield and Gaye Sikes, written especially for Yates' 25th anniversary, was premiered by the choir during the service.

Special "surprises" included the presence of Yates' two brothers and a sister from Indiana and Kentucky in the audience. Hankins Parker of Louisville, Ky., brought the morning message after being introduced as another "surprise guest."

Anniversary gifts included a check from the congregation for the purchase of a new automobile, a book of letters, and flowers placed in the sanctuary.

Dinner on the ground was served on the church lawn.

The evening worship service included mini-concerts by Kathryn Barfield, Carol Joy Yates Sparkman, and John Yates, plus other music by the sanctuary choir directed by Mrs. James A. Henley Jr.

Allen Albritton and Mike Hatten have been ordained as deacons. They are members of Big Level Church, Gulf Coast Association.

Gerald White, a member of First Church, Yazoo City, was a participant in the recent 12th annual Christian Artists' Music Seminar in the Rockies in Estes Park, Colorado. White, 18, is the son of Mrs. Gerry White and the late H. Bradley White of Yazoo City and was the youngest participant at the seminar.

White attends Mississippi College where he is a sophomore majoring in keyboard and voice and has been awarded a piano scholarship for the coming school year.

He was a Mary Nelson Piano Award recipient last year and also earned a first-place award in the Baptist Vocal Festival in 1985.

At the Estes Park Seminar White placed in the semi-finals in piano, playing the Dino arrangement of "We Shall Behold Him."

CALGARY, Alberta (BP) — Clinton M. Ashley of Pullman, Wash., has been named first president of Canadian Southern Baptist Seminary in Calgary, Alberta. Ashley was chosen by the executive board of the Canadian Southern Baptist Convention in July. He will begin his duties Sept. 1.

Canadian Southern Baptists plan to begin seminary classes in September 1987. Construction was scheduled to begin on the first building this summer. Ashley will move from Emmanuel Baptist Church in Pullman, where he has been pastor since 1978. He and his wife, Andrea, previously served with the Southern Baptist Foreign Mission Board as missionaries to Brazil.

Jim Threlkeld accepted the call to preach, Aug. 10, at Morgantown Church, Natchez. The church licensed him and he preached his first two sermons at Shiloh Church in Jefferson County, Aug. 17. His address is 305 Live Oak Drive, Natchez, MS 39120. Phone 442-2564, or work, 440-4174.



Threlkeld

RICHMOND, Va. (BP) — Samuel Alston Banks, president of Dickinson College in Carlisle, Pa., for the past 11 years, has been elected president of the University of Richmond. He will succeed E. Bruce Heilman Dec. 1. Heilman, who is retiring from the Virginia Baptist university after 15 years as president, will become chancellor. George M. Modlin will be

chancellor emeritus. Banks, an ordained United Methodist minister, will be the first non-Baptist to head the institution since it was founded in 1830 by Virginia Baptists.

Haskell Gillespie is available for preaching, supply, interim, bringing messages in word and songs, and gospel concerts. His address is Rt. 5, Box 144, Pontotoc, Miss. 38863, phone number, 489-4831.



Gillespie

W. R. Storie was honored on his 83rd birthday, Aug. 18, at the Monday Prayer Fellowship Meeting. Also, this marks the beginning of the 12th year of the Monday Noon Prayer Fellowship led by Brother Storie, prayer minister, Parkway Church, Jackson.

"Hardly any of us would have thought we would be observing the starting of Brother Storie's 12th year back when he first started having the Prayer Luncheon but as Brother Storie says 'God knows how to run his business, thank you Lord for being so good to us, In Jesus Name, Amen,'" says Meridith W. Tatum, member of Parkway Church.

Senior Adult Corner

Vance Havner dies in North Carolina

GREENSBORO, N.C. (BP) — Vance H. Havner, 84, longtime Southern Baptist evangelist, author and Bible conference speaker, died here Aug. 12. Havner's ministry, which began during his adolescent years as pastor and writer, spanned seven decades. His pastorates included First Baptist Church in Charleston, S.C. Later he became a full-time evangelist and conference speaker whose services were sought throughout the United States. For 10 years he wrote a weekly column for the Charlotte (N.C.) Observer entitled "Havner's Reflections." He wrote 38 books, most of which are still in circulation.

Havner was born in Catawba County, N.C., Oct. 7, 1901. He attended Gardner-Webb College, Boiling Springs, N.C.; Catawba College; Wake Forest University, Winston-Salem, N.C.; and Moody Bible Institute, Chicago. His wife, the former Sara Allred of Greensboro, died in 1972. Survivors include several nieces and nephews.

His wife, the former Sara Allred of Greensboro, died in 1972.

The prayers a man lives on his feet are just as important as those he says on his knees.

Mississippi Baptist activities

- Sept. 1 Baptist Foundation Month (SBC Emphasis)
- Sept. 5 Key Leader Seminar; Baptist Building; 9:30 a.m.-3:30 p.m. (CAPM)
- Sept. 5-6 Chaplaincy Conference; Camp Garaywa; Noon, 5th-Noon, 6th (CoMi)



Win-Some will sing in Indiana

The Win-Some Choir, a senior adult choir from First Church, Brandon, recently presented the musical, "The Time of Our Lives." They will be going to Indiana in October to present the musical several times. The choir is directed by Farley Earnest.

N.O. grads

(Continued from page 12)

Woodlawn, Vicksburg.

Halbert Ray Selby Jr. from Benton received the master of divinity degree. His home church is Oak Grove, Benton.

William Brian Rowe, from Braxton, received the associate of divinity in pastoral ministry degree. Rowe's home church is Holly Grove Church, Braxton.

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Intensive care

*Drugs are just as deadly
as a loaded gun.
Don't take chances
with your life*

Conflict: Chemical abuse and the law

The following comments are from Dr. Geary Alford, consulting psychologist for Mississippi Baptist Chemical Dependency Center.

Chemically dependent people are sometimes found in conflict with the law. What accounts for their attitudes toward law observance and respect for authority?

It is true that chemical substance abusers do tend to have more conflicts with the law. This occurs for a variety of reasons. First, most chemical abuse is illegal. Other than alcohol and drugs obtained by valid prescription for valid medical reasons, the very act of buying, possessing, and using most drugs are illegal. There are, of course, quite a number of patients whose drug abuse involves obtaining drugs through prescriptions from their doctors. Just because a doctor writes the prescription does not mean that the patient may not be abusing the drug.

Second, since drug abuse seriously impairs normal functioning in physical reaction time, in coordination, in judgment, and in emotional reactions, drug abusers tend to have more traffic accidents or disturbances of the peace that bring conflict with the law.

Third, many drug dependencies are extremely expensive, such as cocaine dependency which can run into hundreds of dollars a day. Many users turn to crime as a way of paying for their habits.

Finally, chemically dependent persons in general tend to have feelings of resentment for any form of constraint or whatever they feel limits their egocentric sense of freedom. Thus, they tend to resent and rebel against various "authority figures" which may take the form of parents, bosses, rules, laws, or even physical laws of nature. There frequently evolves a kind of "nobody and nothing is going to tell me what to do" attitude. This type of deep-seated attitude is often one of the most difficult to overcome in treating chemical dependency. Doing so, however, is a critical step in treatment and, without it, recovery is truly impossible.

Questions addressed to Intensive Care are forwarded to Chaplain Joe Stovall at the Mississippi Baptist Medical Center and are handled in consultation with Dr. Ed Burchak of the staff of the Chemical Dependency Center. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, Miss. 39205.

Shady Grove celebrates 100th

Shady Grove Church, Lucedale, held its centennial celebration Aug. 24 with former pastors leading in services.

Those pastors include N. H. Smith and H. L. Fewell, speaking in morning and afternoon services.

The morning worship service was from 10-12, followed by dinner on the ground and an afternoon service

ending at 4:30.

Pastor John P. Brock says that some wore authentic period costumes with about 20 men having grown beards, including Brock.

He reports that one of the earliest pastors and a founder of the church was Thomas Havard, who had the nickname "Triggerfoot." Does anyone know how he got that nickname?

Just for the Record



Thirty GAs from First Church, Vicksburg, received mission adventure badges in a recent recognition service. The girls sang and told about their various activities throughout the year. Frances Lagg and Erin Holman received charms for completing all six adventures.

Marion County sends med team to Honduras



Thomas Whitehead treats a medical patient.

A Marion County Association group made its 5th annual, one week trip this summer to work for the Honduras Medical Dental Mission. They left July 25.

The two ministers, Douglas Lee and Bob Kendricks, started preaching while the dentists, Bufford and Wyck Neely from Magee, Thomas Whitehead, and his four nurses set up their offices and equipment to start relieving the physical pain of the people. The pharmacy was under the direction of Tommy Barber and he and his staff filled over 10,500 prescriptions. The dentist saw 443 patients and pulled 926 teeth. The medical doctor's staff saw 2,497 patients, and 69 precious souls accepted Christ, with four more rededicating their lives.

Jude Dudley from Calhoun City took water well drilling equipment and started drilling for much needed water. He will return and complete the well on a future trip.

Mike Monroe, a mechanic, worked on the mission vehicles, and even a dental chair, leaving them in much better condition.

The cook, Vera Willoughby, did a wonderful job of making most of the team gain weight that week and Dan Speights, team captain, saw that everything ran smoothly and solved all problems quickly.



"Visitor" from Israel

Kelli O'Brien, daughter of pastor Mike O'Brien, was the "guest of honor" recently at a meeting of the Woman's Missionary Union of First Church, Lexington. Kelli was dressed to represent a visitor from Israel as a part of the program titled, "The Way We Were Yesterday." The program was presented by Mrs. Mary E. Reese.

Nine clinics: Children's choir leaders

A series of nine regional Preschool/Children's Choir Leadership Training Clinics are set for early September across Mississippi.

Clinic coordinator Sarah Talley of the Mississippi Baptist Convention Board's Church Music Department, calls the meetings "materials and methods clinics."

The Sept. 6 clinic will meet at

Oakhurst Church, Clarksdale; First Church, Pontotoc; First Church, Philadelphia; and Central Church, McComb. These will meet 9 a.m.-12:30 p.m.

The Sept. 11 meeting will be at First Church, Biloxi from 6-9:30 p.m.

The Sept. 13 meetings will be at the First Baptist Churches of Leland, Ellisville, Starkville, and Brandon.

These will meet 9 a.m.-12:30 p.m.

Various conference leaders will offer training for church leaders in preschool, with younger children, and with older children.

A materials fee of \$3 per person is necessary for registration. For more details, contact Sarah Talley at 968-3800.

Training offered for Brotherhood leaders

A series of area Brotherhood Leadership Training Conferences is set for Sept. 8, 9, and 11 across the state.

Purpose of the meetings, from which leaders can choose the most convenient location to attend, is to train in involving men and boys in mission education, mission fellow-

ships, and volunteer missions projects.

Sessions include training for all Baptist Men's and Royal Ambassador's leaders, and for church staff members in involving people in mission work.

The Sept. 8 meeting will take place at First Church, Coldwater; Har-

risburg Church, Tupelo; and First Church, Greenwood.

The Sept. 9 meetings will be at First Church, Starkville; Daniel Memorial Church, Jackson; and First Church, Meridian.

The Sept. 11 meetings will be at Easthaven Church, Brookhaven; First Church, Hattiesburg; and First Church, Gulfport.

Barrons will open station at Kupang

The Indonesian Baptist Mission has voted to open a new mission station in Kupang, Timor, Indonesia, and has appointed Tom and Hazel Barron, missionaries from Mississippi, to establish the station.

The Barrons were to move August 1; their new address is J1. Hati Mulia, Gang 4, No. 4, Kupang, N. T. T., Indonesia.

Moving from Java to Timor, they say, is like moving overseas. Because of high prices and scarcity of goods there, they outfitted in Java much as they did from the U.S. in 1968. Their things were to be crated and shipped, taking a week's travel time.

In Kupang they will work with the only Baptist church in the state, start a Seminary Extension branch, and

seek to plant additional churches. They hope to develop the church and to see it grow "in genuine spiritual revival" and in numerical growth from the present 50 to 100 members by January, 1987. Also they will be seeking to enroll at least eight or ten church members in leadership training through Seminary Extension classes and to open two new preaching points by the new year.

U.S. protests razing of church

WASHINGTON, D.C. (EP) — The United States lodged a formal protest with the Communist government of Romania because of the razing of a church and a synagogue in Bucharest. Rozanne Ridgway, assistant secretary

of state for European affairs, told the House Foreign Affairs subcommittee on Europe that bulldozers began destroying the country's largest Seventh-day Adventist church on Aug. 6.

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SUNDAY SCHOOL LESSON COMMENTARIES

Zechariah: God promises victory to his people

By Marjean Patterson
Zechariah 12:1-14:21

The prophet Zechariah appeared at a time in history when disappointment and disillusionment were like a plague on the Jews. The remnant of exiles was small and weak; the work of the rebuilding of the temple was agonizingly slow; and many Jews chose to remain within the security of Babylon rather than to return to their burned-out homeland.

Zechariah held high before the people the deep belief that the rebuilding of Jerusalem and the temple would usher in the messianic age which would bring peace and happiness to all the people.

References in the final portion of the book of Zechariah spoke of this future time and helped assure the first century followers of Jesus with at least some understanding of his crucifixion and resurrection. As a matter of fact, the passion narratives of the four Gospels are filled with quotations from the last chapters of Zechariah.

- I. The climactic battle against Jerusalem
An all-out attack upon Jerusalem by all the

heathen nations and the Lord's miraculous intervention to save the city are reported in the first part of chapter 12.

In the anticipated Day of the Lord, God would make his people a "cup of trembling" (too deadly to drink) and a "burdensome stone" (too heavy to lift or move). Those who would try to defeat Jerusalem would be defeated.

Consternation would take hold of the nations which attacked Jerusalem. Horses would panic, be stricken with blindness, and their riders be driven insane. At the same time, the residents of Jerusalem would be constantly refreshed and strengthened by their God.

When the Lord comes to the aid of his people, they are filled with superhuman strength. The leaders in Jerusalem would become so strong and trustworthy they would appear to be divine. They would provide the type of leadership God himself would provide.

II. Jerusalem to be cleansed and refined
A strange reaction occurred following the account of the miraculous deliverance of Jerusalem. Instead of celebrating her victory, she was plunged into bitter mourning. The

cause for the weeping of the people is said to be the death of one "whom they have pierced." The New Testament sees in the pierced figure a parallel of Jesus in his crucifixion.

The great weeping of that experience could not absolve Judah from guilt and sin. Only God could complete what Judah's tears had begun. The picture presented in Zechariah 13 is of the opening of a fountain for the cleansing of the inhabitants of Jerusalem.

BIBLE BOOK

The cleansing would begin with the king's family, continue to the residents of Jerusalem, and then spread out to include God's people throughout the land. False prophets would be cut off and idols would be destroyed.

Stern words were spoken concerning the cutting of idolatry, false prophets, and divination from the land of Judah. The sins of false prophets and idol worship were so deeply ingrained in the people that parents were told to stone their own son if he were a prophet.

The cleaning up of Jewish society would have

to begin with individuals setting their own houses in order.

III. Jerusalem exalted on the Day of the Lord
The final events in the battle against Jerusalem were portrayed in graphic strokes. The people would flee and God's saints would come to their rescue. Climatical and geographical changes would take place in Jerusalem. There would be perpetual springtime. There would be one continuous day, characterized by the refreshing coolness of twilight. New life would be brought to the land.

The most striking occurrence of all would be the kingship of the Lord over all the earth. The worship of one God would be worldwide. Yahweh, the covenant God, would be God alone. And all who would come to know him would recognize him as the eternal, loving, covenant-keeping God that he is.

The promise of victory of Jerusalem over the nations can help modern believers in God rest even harder in their belief that God's control of history and his victory are absolutely sure.

Marjean Patterson is executive director, Mississippi WMU.

Attitudes toward aging: Respect them, scripture says

By James W. Street
Proverbs 16:31; Psalm 71:17-18;
I Timothy 5:1-4, 8

I attended a meeting in which one speaker coined the phrase, "The Graying of the Chaplaincy." We are older — all of us! I am fortunate to be the pastor of a church in which lots of us are graying. One of our distinguished members was searching the membership roll for prospective donors of whole blood and suddenly she said, "We have a lot of old folks in our church." Now, understand that I am grateful for all (well, most) of our members, but I am especially grateful for our graying congregation.

Some folk find it difficult to adjust to aging and fall prey to the siren songs of the advertisers who are adamantly against bifocals, bunions, bulges, and gray hair. Despite the demographics that indicate a graying of our population, the insecure individual joins the chorus of our culture that worships youth. He spends his energy, time, and resources trying to keep up with the Joneses in the appearance of youthfulness. If you doubt this, just watch and

listen to the commercials that are nothing more than a direct appeal to our vanity at the point of aging.

What a different approach other people take! The lecturer at Kibbutz nuf Ginnosar is a perfect example. He had devoted a preponderance of his seventy plus years to the development of the communal village nestled by the Sea of Galilee. From a physically demanding job as a younger person, he moved up through all sorts of positions of responsibility. And now, the kibbutz utilizes his knowledge and experience to educate traveling pilgrims to the history, philosophy, and the future direction of his people.

What a difference Scripture encourages! The Bible is consistent in its insistence on respect for older people: respect your parents (older for sure) and live longer; listen to your father and do not despise your mother when she is old; treat older men and women as if they were your parents. Respect for the sacredness of the human personality is the foundation stone of all relationships. A special portion of God's judg-

ment is reserved for those who neglect their aging relatives.

Now, let's look at a positive role model in this business of aging. Joshua 14 contains the story of a fellow, eighty-five years old, who, at that age, volunteers for a demanding slot in God's army. Caleb, speaking for Judah asks for an assignment in the fertile valley of Hebron. He did this knowing full well that in the hill country around Hebron was where the spies had spotted the Anakims, the giants.

LIFE AND WORK

Caleb had no desire to be passed over in his older years. He wanted, volunteered for, and got quite a challenge. In fact, when one studies the occupation of Canaan he discovers that Judah, under Caleb, was the only one successful in expelling the enemy! Sure, Caleb was old — but he was not dead.

I know more about the aging process than I once did and admittedly, it is difficult, especially in an era that almost worships youthfulness.

But we can join Caleb and his kin who refuse to surrender to the enemy. I do not know whether to be sad or mad when someone says, "I've done my time in the church. It is someone else's turn now." I am not sure that anyone has the right to retire early from God's army.

A sampling of older people who were right productive for a long time past the normal retirement age would include Tennyson, John Wesley, Michelangelo, Kant, Leo XIII, Benjamin Franklin, Henry Ford, and Robert Frost. I close for this week with words from the first in the above list in his "Ulysses":

*Death closes all; but something ere the end,
Some noble not, may yet be done,
Not unbecoming men who strove with
God . . .*

*Come, my friends,
'Tis not too late to seek a newer world,
Push off, and sitting well in order smite
The sounding furrows; for my purpose hold
To sail beyond the sunset, and the baths
Of all the western stars, until I die.*

James Street is pastor, First, Cleveland.

God's rule will come: "If you knew what I know"

By Robert E. Self
Daniel 8:1, 15-26

It is very easy to lose sight of God's ultimate rule when one is bogged down in trouble. We sometimes live on a level that does not allow us to see the forest for the trees in between. It is especially so in our attempts to interpret life in its spiritual proportions.

Evil seems so frequently to be winning the day. Illicit drug use, improper sexual activity, alcohol abuse, robbery and murder have become the common extension of man and his rebellion against God. It is a seldom seen event that proclaims by radio, newspaper or television that some good thing has happened. The bad overshadows the good too frequently.

Daniel must have felt that evil was winning in his time. His nation had almost been destroyed. His brethren had been taken captive and the times were hard. His faith might have often been shaken. In the midst of his controversy over God and good against Satan and evil, Daniel received a word from God that would bolster his faith and courage. God is still the ultimate ruler over his creation.

- I. The vision (Daniel 8:1-14)

The vision of good versus evil came to Daniel during the third year of the reign of Belshaz-

zar. This would place the vision sometimes during the middle of the sixth century B.C. or about 547 B.C.

His vision had to do with the battles between ungodly world powers that were warring for control. Smaller nations were at the mercy of the super powers of the day.

Daniel saw a ram with two horns fighting with a male goat that had one horn. As the two fought, the male goat overcame the ram.

- II. The interpretation (Daniel 8:15-26)

As Daniel observed the vision, he could not understand it. It was then that he saw one who looked like a man who was told to interpret the vision. The interpreter the angel Gabriel, "God has shown himself mighty." As is the case on several other occasions, Gabriel became God's messenger.

A. The time (verse 17). Gabriel informed Daniel that the vision pertained to the "time of the end." It seems best to understand this prophecy in a twofold way. First, it has to do with the impending judgment of God upon evil men. This judgment was carried out in the ensuing years and ended with the death of Alexander the Great and Antiochus Epiphanes. The second idea is the judgment of God ultimately upon evil in the end of time.

B. The ram (verse 20). The two-horned ram represented the kings of Media and Persia. The huge Medo-Persian Empire succeeded the Babylonian Empire and lasted about 200 years under 13 kings.

UNIFORM

C. The goat (verse 21). The goat represented the kingdom of Greece and its horn, the powerful Alexander the Great. Alexander overcame the Medo-Persian empire and set out to conquer the world. He was proclaimed a god in a temple in Egypt and died suddenly at 32.

D. Four horns and the king of intrigue (verses 22-23).

Four generals rose up to take over the kingdom of Alexander. Out of the four rose a ruler named Antiochus IV or Antiochus Epiphanes. Antiochus laid claim to Jerusalem, stole the treasures of the temple and killed thousands of its inhabitants. He refused to allow the Jews to worship and then desecrated the holy by offering a pig on the altar.

E. Judgment (verse 25). The Maccabees defeated his army. Antiochus set out for Judea to take revenge and on the way, died of worms and ulcers, a horrible death.

- III. The Application

Evil times will come, but they will last forever. In our lifetime, we have seen the rise and fall of oppressive tyrants who set themselves up as a god. Evil most often wins the short races, but it never wins the marathon. Strong movements of evil have come and gone across the years. Hitler is a bad memory. And, it will be so for the forces of evil in our time. God will prevail.

Oftentimes, he prevails right before our very eyes. We have seen him hit a straight line with a crooked stick. We have seen the victory. In other matters, we must wait a while longer. But it will happen.

A youngster was reading a western book and his father kept hearing him say, "If you just knew what I know." His father asked why he kept repeating those words. He responded by saying, "There is a very mean man in this book. He hurts people, steals from them, shoots them, and does a lot of bad stuff. I couldn't wait to find out what was going to happen so I skipped over and read the last chapter. In the end, he loses. So now, every time he does bad to people I just say, 'If you just knew what I know.'"

God will rule. The Bible says so!

Robert Self is pastor, First, Brookhaven.

Baptist Record

Teamwork developing between Brazilian, U.S. missionaries

By Leland Webb

RICHMOND, Va. (BP) — Two-nation missionary teams may become a trend in foreign missions. Already Brazilian Baptist and Southern Baptist missionaries are working as teams in Venezuela and Colombia.

At Puerto La Cruz, Venezuela, Calixto and Suely Patricio from Brazil and Miles and Becki Glenn from the United States are in the second year of their joint project to build a strong church that could become a model for the country. The Patricios are missionaries of the Brazilian Baptist Convention's Board of World Missions; The Glenns are missionaries of the Southern Baptist Foreign Mission Board.

At Jesus Christ Is the Way Baptist Church, "Calixto is the pastor, and I am the co-pastor," says Mike Glenn. "Ours is an interesting relationship — two foreign missionary couples from distinct countries working together in a third country, developing a large-scale work."

In a similar partnership in Bogota, Colombia, Southern Baptist missionaries Howard and Libby Atkinson were invited by Brazilian Baptist missionaries Idelfonso and Miriam dos Santos to work together in developing the Baptist Mission of Montes City.

"People in the mission see us both as co-pastors," says dos Santos in Bogota. Adds Atkinson, "We share responsibilities in everything." That includes preaching, dos Santos confirms, "We share it equally."

"You need to work together as a team," says Atkinson. "Our mission here is growing so much faster than any of the others that Baptists have because we complement each other,

and Idelfonso gives more time to it." Dos Santos also plays the guitar and sings, adding musical support.

Atkinson remains heavily involved in Baptist outreach and in programs of the Colombian Baptist Convention. He helped create "Plan Bogota," a strategy for Christian witness to the city of over 4 million. The convention has recruited him as coordinator for its Board of Evangelism and for its Board of Missions. In his role with the Colombia mission board, he encourages churches to start new congregations and to give to the convention's missions offering.

"I'd rather have 20 missionaries in the church than a large church building."

In Venezuela the Patricios in their first term began Memorial Baptist Church in Barcelona, a city adjacent to Puerto la Cruz. After Memorial called a Venezuelan pastor, the Brazilian missionaries moved to Puerto La Cruz in 1984 with a small nucleus to begin another church.

In 1985 the Glenns at Calixto Patricio's invitation, moved to Puerto La Cruz to work with the Brazilians to strengthen the new Jesus Christ Is the Way Baptist Church. Featuring Bible study "cell" groups meeting in members' homes and reaching out to the neighborhoods, the church has grown to 120 members and regular attendance of 250 to 300. The church has a goal to have 18 such cell groups by year's end.

"This is relational evangelism," says Glenn. "We use the homes of

church members as focal points to reach their family, friends and neighbors for Christ."

Meeting in a former warehouse, the church has chosen to give 16 percent of its offerings to support mission efforts of the Venezuelan Baptist Convention and to assist several missionaries rather than to begin a building fund. Says Patricio, "We are putting our offering investments in heaven. And in the moment that we're going to need a temple (church building), God's going to open up the doors of heaven."

He adds, "If the Lord were to come today, I'd rather have 20 missionaries in the church than a large church building."

In addition to his duties as missionary, Patricio this year became regional representative for the five countries in western Southern America where the Brazilian board stations missionaries. Glenn, beside serving as co-pastor, remains an area missionary, assisting other churches, coordinating Theological Education by Extension for eastern Venezuela and aiding the local Baptist association.

The First Regional Conference of World Missions held at the church in June drew representatives of some 30 denominations and other evangelical Christian organizations. Among those on the program was Clark Scanlon, executive assistant to the senior vice president for overseas operations at the Southern Baptist Foreign Mission Board. "I believe they are setting out a model here," said Scanlon after his first-hand observation.

Leland Webb writes for FMB.



Lamar builds in California

Eight of the 17 churches in Lamar Association were represented during a recent mission trip to San Jose, Calif. The mission team consisted of five women and 16 men and was sponsored by the associational Brotherhood. The team completed framing work that was started by other mission teams from Mississippi, Texas, and California. This church when completed will continue to expand its ministry to over 30,000 Chinese people living in the San Jose area. This is the fourth recent mission trip that the Lamar Baptist Association has been involved in. Other trips have been to Manaus, Brazil; Dearlodge Mont.; and Sacramento, Calif.

Sandi Patti sings; doors open

NEW YORK, N.Y. (EP) — Best-selling Christian singer Sandi Patti was as surprised as anyone to hear herself singing The Star Spangled Banner during the climax of ABC's coverage of Liberty Weekend.

"We knew nothing about it," she admits. "We were putting our daughter Anna to bed when she said 'Momma, is that you singing?' We couldn't believe it. We were screaming, calling friends."

ABC's Peter Jennings introduced Patti's powerful rendition of the national anthem by implying that she was an unknown. And although Patti tops Christian record sales charts and has won two Grammy awards, her exposure to a broader audience has been limited. That is, it was limited before ABC used her singing with film clips of the four-day Liberty Weekend. The next day, ABC's switchboard was jammed with more than 1,000 calls from viewers who wanted to know who Patti was.

Since then she's been offered a part in a Broadway musical, dined with Vice President George Bush, appeared on The Tonight Show with Johnny Carson, and been featured on ABC's World News Tonight.

"It's neat when doors open and you have nothing to do with it," she says.

'Elephant fight' wounds others

By Ken Perkins

(EDITOR'S NOTE: Ken Perkins is a Southern Baptist missionary in Transkei, an independent homeland set up by the government of South Africa. The following is his first-person reaction to the current situation in South Africa.)

UMTATA, Transkei (BP) — As a wise village chief once noted, "when elephants fight, grass gets hurt."

The elephants are fighting in our world, especially southern Africa, and the grass is being battered, bruised and broken. The world media cries for punishment and for world courts to fix the blame while the little people here cry for food, blankets, medical care and to know someone cares.

Almost daily we get cards and letters expressing alarm at our being in this volatile part of the world. In one 24-hour period we received five phone calls from loved ones in America concerned for our safety.

With the news blackout here, Americans probably know more about southern Africa than we do. But the news we do get is not very encouraging. There has been so much black, white and colored (mixed race) tension for so many years that one learns to live with it.

Two examples:

— You speak quickly when you are among a group of blacks who don't know you so they can hear your American accent. It is amazing the way friendliness replaces suspicion once they know you are from the United States — a friendliness that is vastly increased when they hear you trying to speak their language.

— When visiting rural areas, it is wise to leave your car on the main road and walk to any new village where you are unknown if you are traveling with your interpreter or a black friend. For years, undercover police teams — one white and one black — have arrived in isolated

villages to question the residents. Rural folks fear the combination of white man, black man and car.

In recent months, almost without exception, each time we have been in a new setting with new people we are asked what we think about the current South African government, who is to blame for the country's woes and whose side we are on.

A recent conversation with some young black youths was becoming quite confrontational as they expressed the common ideas of, "if you are not for us you are against us" and "how can you say you do not approve the system and yet you are not willing to destroy those who enforce the system?"

Honesty and wisdom are hard to mix sometimes and as I struggled for a positive Christian response, a wise friend with me pointed out, "when a window gets broken, it is broken on both sides — the issue should not be who broke the window but how we can work together to fix this glass."

The world and its media seem addicted to laying blame and calling for punishment rather than seeking a cure.

But still there are opportunities to work on that shattered window.

Not long ago in a predominantly white city, I stopped for lunch with my two sons and their black friends, Liza and Zola. As we sat in the truck eating fried chicken, a huge black man knocked on the window.

He was full of questions: "You're letting black kids eat with you in your truck? You're treating them just like your kids? They're sitting up front with you?"

As I answered in the affirmative, I shared with him my faith in Christ and a love that should be color blind. This giant black man began weeping and walked down the street of that city crying, "God is alive, God is alive."

A small part of the window had been fixed, a bruised piece of grass healed.

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